

THE
NEW JERUSALEM MAGAZINE.

VOL. VI. — NEW SERIES. — No. 12.

DECEMBER, 1882.

THE ORIGIN OF EVIL AND THE FALL OF MAN.

PERHAPS no subject in the whole range of Theology has been the occasion of so much discussion and learned controversy as that which stands at the head of this page. None, too, has been productive of more perplexity and uncertainty. And yet, upon the true principles of the New Church, it may, it appears to us, be quite easily explained and readily understood. Let us endeavor briefly to gain a clear idea of this question.

The original condition of mankind as they came from the hands of their Creator, is a subject upon which much misconception exists. According to the popular view, man was originally perfect, or absolutely pure and faultless. A little reflection, however, will show us that this could not have been the case. That the first parents of the human race were innocent of transgression, and actual disobedience of the Divine laws, we fully concede; but, while they were thus without actual, conscious guilt, they had within them, nevertheless, there can be no doubt, the germs of evil and sin, though in a wholly undeveloped form, which required only to be cherished and brought forth in outward actual life, to become evil and transgression in reality. That this is the true view of the matter may appear from this single consideration, namely: that God alone is, and always was from the beginning, absolutely pure and spotless. This He is and

was by virtue of His very Divine nature and essence. Hence, He alone is the perfect being from eternity, and the one altogether lovely and without blemish, in whom is no unrighteousness at all. But this perfect God could not, it is evident, create another perfect being, otherwise that being would likewise be God; moreover, the simple fact of anything's being a *creature*, that is, *something created*, involves *imperfection*, as the necessary adjunct of its creaturely nature and origin. To suppose, therefore, that man at creation was perfect, or absolutely pure and holy, is to regard him no longer as a creature, but as being on a level with his Creator,—in other words, as a *God*. The same conclusion follows from the consideration that man is finite, while God is infinite, and that God could not create another infinite, like Himself; hence, since perfection is a quality of the infinite, and of the infinite alone, therefore man, as being finite, must of necessity be imperfect also.

Man, therefore, at the beginning, as a finite creature, was, in common with all other creatures and finite beings, imperfect; though at the same time the nearest to perfection, and thus also the nearest to Deity, of all the creatures of the Divine hand. What then do we mean by saying that man is an imperfect being? That we do not mean to say that he is or was originally a sinner or guilty in the sight of God, we have already affirmed; or that his imperfection necessarily implies any actual conscious transgression of the Divine law. Such guilt and transgression may be viewed as being only an accident, or a self-acquired, and not a necessary, adjunct of his imperfect state. "God," says the Wise Man, "made man upright (or without sin and actual transgression), but *they* have sought out many inventions." The imperfection consisted solely in the fact that his uprightness, or exemption from guilt, was from God, and was not, as in the case of God Himself, self-derived; being derived daily, nay momentarily, like his life, being, and everything else which he possessed, from the one source of good and of life, his Divine and infinite Creator, Supporter, and

Preserver alone. In his entire dependence, therefore, upon others, and above all upon God, as his Creator and origin, do we find the essence, so to speak, of man's imperfection, and, at the same time had he so employed it, his holiest and most perfect safeguard and protection against evil arising out of the imperfection inherent in his constitution by his very nature.

This dependence upon God, not only for his existence and continual maintenance in existence, as well as for every other earthly good which he enjoyed, but also for all the wisdom and intelligence, and for every virtuous emotion and holy thought which entered his mind or manifested itself in his outward behavior, was what rendered him a creature, and not the Creator, a finite man, instead of the infinite God; this it was, or the capacity of knowing and being sensible of such dependence upon and acknowledgment of his Creator, which elevated him above the brutes and placed him in the exalted place he occupies, as the topmost link in the grand chain of created things. Unlike the creatures around him, his dependence was moral as well as physical, and in this moral dependence lay the secret not only of his moral weakness, but of his moral strength; not only of his spiritual imperfection, but of his spiritual perfection also, and the pledge and guarantee of his moral and spiritual power and greatness, as a finite human creature.

Man's entire dependence, therefore, upon God, not only for every temporal and earthly, but likewise for every spiritual good and possession, was the essential element of that imperfection in which, as we have said, he was originally created. Another of these elements is his liability to temptation, and consequent tendency to fall into sin, and the actual violation of God's laws. It may appear to be charging the Creator with injustice to represent Him as having made man exposed to temptation and evil from the very beginning. But this liability grows necessarily out of his imperfect and dependent state. One who is dependent — consciously dependent, we mean — upon another, can

exercise such dependence only by virtue of his knowledge and positive sense of his need of reliance upon some one out of and above himself, and of the insufficiency of his own strength to supply this need. But, along with this knowledge, and as it were forming a part of it, there exists the feeling of *self*-reliance, and a disposition to trust in his own strength alone, and to forget his constant and momentary dependence upon a higher power. Such was the case, also, with the first inhabitants of our globe. Instructed from heaven, and gifted by their Maker with an inward dictate to know and perceive this truth, that of themselves they were only evil and in total ignorance of every truth, and that only in reliance upon God, and in looking to Him for all wisdom and all goodness lay their safety and their strength, they yet felt in themselves, as the outgrowth of the imperfect human side of their nature, a dictate of an opposite kind, luring them away from God and His voice in their hearts, and inclining them to believe that they could do good and be wise of themselves, and thus to trust in and rely upon themselves for all that they stood in need of, whether for time or for eternity.

This latter dictate or suggestion, therefore, arising, as we have said, out of the very nature of their constitution as finite, imperfect beings, was the ground of their liability to temptation and evil, but could become the occasion of actual guilt only so far as they yielded to its unholy suggestions, and made these suggestions the law of their lives in preference to the dictates in their hearts coming from a heavenly and a Divine source. Otherwise, or so long as this was not the case, those evil suggestions only served to reveal to them man's true character, when left to himself and the dictates of his own *proprium*, or selfhood; and to enable them the more watchfully to place a guard over themselves, and the more continually to subordinate self to the Lord and heaven in their minds, and to the truth which comes from that source.

We have thus far considered man's state at his creation,

which, as we have seen, was one not of perfect purity and holiness, still less of self-derived holiness and perfection, but of innocence resulting from ignorance of evil, and of entire dependence upon his Creator for all the goodness and purity that is possible in this state. This, however, was a condition of things that was destined not to last. As the childhood of the race, like that of the individual, it must also be outgrown, and give place to a state of greater maturity. This, however, did not necessarily involve a state of evil, since it was quite possible for man to continue to live on this globe and make progress in all knowledge and wisdom, and yet not fall into evil, or become, as a race, transgressors of the Divine law, and guilty in the sight of God. This was, in fact, the Divine will in regard to him, and the order into which he had been created at the first. And had he only continued in this order, he would have retained his original integrity, and there would have been no occasion for all the treatises and discourses which have been written upon the Fall and the Origin of Evil. Notwithstanding the imperfections of his natural constitution, and the tendencies to evil inherent in him from his creation, and arising, as we have seen, out of the *proprium*, or selfhood, with which he was endowed, when separated from, and allowed to act independently of the Divine and heavenly influences in his soul, he yet had it in his power, by virtue of the free agency or freedom of choice which these latter continually conferred upon and secured to him, to obey the Divine laws, by overcoming and resisting these natural and inherent tendencies, and keeping them ever in subjection and subordination to the higher impulses and teachings with which he was, by the Divine Mercy, everywhere surrounded, and so to rise to higher and higher attainments in purity and holiness, precisely in proportion to his daily advancement in intelligence and wisdom.

But such, also, was not the case. On the contrary, the selfish and natural inclinations began little by little, and more and more, to obtain the predominance in the minds of

men; and, instead of being resisted and kept under, were allowed gradually (for the fall was a gradual and not a sudden event) to usurp the dominion over the higher instincts, until at length, at the time of our Lord's coming, when, as we read in the Holy Scriptures, "iniquity was full," they had almost entirely destroyed and annihilated them in the human soul. With our first parents their activity, we may suppose, was very slight, and its effects comparatively unimportant, manifesting themselves chiefly in the disposition of which we have spoken, to look to and confide in themselves rather than in God; and to imagine that they could live and be wise, and do good of themselves, and without a constant dependence upon Him. Such, it is probable, was the form which the selfish instincts assumed in the case of the primeval inhabitants of our globe; and such accordingly was the origin or first beginnings of evil in this world. Through the activity and undue preponderance of the selfhood, in these first progenitors of the race, owing to their abuse of the freedom continually granted them from above, and their not employing proper diligence in restraining the disorderly demands of the natural man, they began by degrees to come into a state in which, as the Psalmist expresses it, "God was not in all their thoughts," and in which they were gradually more and more losing sight of Him and being alienated from Him, and in a corresponding degree becoming regardful of self, and inclined to trust to themselves and their own wisdom for their guidance and support. And this disposition and tendency being transmitted by them to their descendants, and by them, in their turn, fostered and strengthened, and increased, rather than resisted and subdued, and so again transmitted, with these additions, to another generation; and so on, indefinitely down to the time of the Saviour, became at length actual rebellion against God, and open transgression of His laws, which in like manner, growing and multiplying in every succeeding generation, gave birth, in process of time, to every species of evil and iniquity, until the condition of

mankind was literally such as it is described in the Word of God: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one" (Ps. xiv. 2,3); and when nothing but the manifestation of God "in the flesh" for man's redemption could save him from entire spiritual ruin and extinction from off the face of the earth.

Such, then, as we view it, was the Fall, or Origin and Progress of Evil on this earth. And, dear reader, is not such the origin and progress of evil in thine own heart, and canst thou not trace the whole history of man's fall and spiritual degradation in thine own spiritual experience? Starting from small beginnings, and slight temptations indulged or faintly resisted, evil has gone on gaining ever greater power over thy life, and a stronger hold on thine affections, till perhaps it has brought thee, as it did the whole human race, to the very verge of spiritual ruin and destruction. Wouldst thou then understand this great subject in all its breadth and fulness, look deeply and honestly into thine own heart, and thou mayest there read, as in a book, its entire history, and see in miniature its every feature and aspect!

TRUTH MUST BE JOINED TO GOOD.*

I now ask your attention to a few remarks upon a subject which has occurred to me, of not a little practical interest. The subject was suggested by a passage in the treatise on the Divine Providence, n. 11, which is as follows:—

"It is not as yet known that good is not anything unless united to truth, and that truth is not anything unless united to good; it appears, indeed, as if good was something without truth, and that truth is something without good, but still they are not."

What is here stated, namely, that good without truth is not anything, and in like manner truth without good, must

* Read before the Massachusetts Association, Abington, Oct. 12, 1882.

strike every thoughtful mind as suggesting a subject worthy of prayerful consideration. For we certainly have much truth. This we know. And in the passage quoted, we are taught that whether it is really anything or not, depends upon whether we have the corresponding good or not. We know, for example, that there is a supreme God, before whom we should practically allow no person and no thing to have a place. This knowledge, we see, is nothing unless it is connected with good ; that is, unless in connection with the knowledge of the truth, we heartily and practically give him the supreme control of our lives.

We know, again, that we ought not to think favorably of any inclination to injure our neighbor, that we ought not to allow ourselves to will or do any evil to him, and that we ought to love him as ourselves. These things we know ; but the knowledge of these truths is not anything unless the good is united with it ; that is, unless we are at least in the way towards loving him as ourselves.

We know, again, that it is our duty, and that it is the very essence of charity, or true neighborly love, to have it for our predominating object in our regular office, or work, *to do the good to our neighbor*, to which the function or use in which we are looks ; that, if we are clergymen, we should have before us as our principal object to secure the salvation of the souls of those to whom we minister ; that, if we are traders, it should be the principal end we are seeking, to furnish those who need our trade in the best manner *what* they need ; that, whatever employment or use we are in, we should sincerely, justly, and faithfully seek to supply the needs of those whom we serve in the best manner possible to us. If we merely know this, it is not anything. It is only by uniting the good with it that it becomes something. We do unite the good with it when, and only when, we are actually filling our office or employment in the way which the truth we know, points out.

Again, we know certainly the truth that we ought to be actuated, not by a love of being great, of being distin-

guished, or of ruling over and being served by others, but by love of ministering to, and serving others as much as possible. We know—we distinctly understand—that this is so. But this truth is absolutely nothing—is no real existence at all—unless united with its good; that is, unless our practical life is in conformity, or is coming into conformity with the truth.

It may, perhaps, conduce to a fuller comprehension and conviction of the nature and importance of the truth suggested, to look somewhat more distinctly at the ground of the necessity of the union of truth with good, and of good with truth, in order to the existence of anything.

The universe, and all things of it, exist not from love or good alone, or from wisdom or truth alone, but from Divine love or good, united with Divine wisdom or truth in God, from whom all things are. Let us consider this a moment.

It is the nature of true love to desire to communicate what it has to others. But these others, to whom the Lord from his love wills to communicate what he has, must be created; and in order to their creation, everything involved in their existence must be contemplated and provided for. The universe originated in this attribute of love,—the desire to communicate of its own to others. The existence of these others involved the necessity of a universe like that which exists. There is not an object in the created universe which does not exist solely for its use to man, with whom alone God can be reciprocally conjoined. It is Divine love which wills good,—the good to which allusion has been made. This is the very central source of all. This wills to communicate of its own to others, and in such a way that it can be reciprocated,—loved in return. But how can this be? What sort of a being must it be to whom the Lord can communicate his life and his love in such a way that he can be loved in return, and that a reciprocal conjunction can take place? Here the Divine wisdom comes in. It is evident that only wisdom that is Divine—Divine wisdom—could indicate, see, point out what kind of constitution the

being, man, spirit, angel must have, in order that the end sought could be secured. We can see something of the transcendent wisdom employed in designing the being desired. Though we cannot fully fathom it, we can see that for the purpose he is "fearfully and wonderfully made."

The special point here is, that the Divine love which prompted the communication of itself to others out of itself would not have been anything, because it could not have embodied itself, without the wisdom rightly to conceive the nature of the being, having an apparent life of his own, with whom conjunction could take place.

And as Divine love without Divine wisdom would not be anything, so neither would Divine wisdom without Divine love, if it could be conceived of as existing without that love; for there would be no vital force, which all exists in love, to prompt to the act of creating and sustaining the being contemplated.

Then, to go a step further. The end of the Lord's Divine love to form beings to be united with him, as has been intimated, involved the existence of a universe, supplying the needs of such beings for time and eternity. It involved a natural and a spiritual world, with their endless appurtenances. Love, of course, willed all this, and willed it to be done; but its willing would have been entirely abortive without the wisdom to perceive perfectly the kind of universe demanded as to all its particulars.

We see at once that the wisdom which suggests and gives form to the universe, if that were possible without the love, would be as entirely abortive without the love, as the love would be without the wisdom.

Now as love united with wisdom, and wisdom united with love, created man, and created his habitation, the universe, there is from this cause a union of love and wisdom, or of good and truth, or an effort to produce that union in every thing created.

Let us contemplate this union in one or two of the things created. One created object is *water*. Man, for many

purposes, is in continual need of water. Love that willed his existence, wills to supply that, and every other need of his. But without wisdom to indicate the form,—the particular elements and the particular combination of elements to produce exactly the desired substance,—the love could not accomplish anything, neither could the wisdom without the love. From Divine love is the essence of water, and from Divine wisdom is the form; and essence without form is not anything, neither is form without essence.

Another need of man is food of various kinds. Love wills every kind of food good for man. Wisdom conceives the form and constitution of each of these kinds,—of the wheat and other kinds of grain, of the grape and other kinds of fruit. In the essence of every one of them is an image of love, and in the form of every one, an image of wisdom. Indeed each one of them is a peculiar embodiment of love and wisdom on the material plane.

There is not produced immediately in man, as in other creations of the Lord, an image of the union of love and wisdom, because it is necessary in order to the accomplishment of the Divine purpose in him that he should act as of himself, freely, in the formation of the union. The union in man is not an immediate creation, as in other things; and it is only effected with man's co-operation, and as he co-operates.

If it were with man as with other Divine creations; if he could be produced by an immediate union of Divine love with Divine wisdom, for some specific good use, as, for example, water and corn are, there could be no conjunction with God, any more than there is in the water and the corn; because there would be no apparent separation and capacity of reciprocation. There can be no reciprocal action without apparent separateness. This makes possible action apparently of one's self. There would be no possibility of a created being loving the Lord, unless he were created in such a way and existed in such a form as to be in the most full and perfect appearance that he has life,

understanding, power in himself. And in order that he may become conjoined with God, he must not only be made, but always be acted upon in a manner in harmony with this appearance. Because this is the case, the union of love and wisdom, of goodness and truth, of faith and life, can only take place in man according as he, acting in all appearance from himself, co-operates in producing this union. If there were no hindrance on the part of man, if acting freely as of himself, he would receive into his finite human mind Divine love and wisdom; if, acting in this way, he would receive into his will love to the Lord and love to the neighbor, he would be a human form of use, the essence of which is good, and the form of which is truth,—like what is imaged in the water and the corn, but with the added quality of conjunction with the Lord in the union.

But we are not in a state for this. So far from it are we, that we are full of tendencies in an opposite direction. We not only tend to separate wisdom from love, life from faith, we incline to unite evil with what is false; from evil loves to be led into false ideas, and to follow false ideas to evil loves, and unite them together. The continual purpose of the Lord, however, carried forward with a wisdom and tenderness that never break our loves, is to withdraw us from this latter state which makes us not anything, and to lead us into the union, which is something.

The great means of all by which the union contemplated is brought about, is, leading us in all freedom, as of ourselves, to put away evils as sins. In effecting this, the faculty given, of elevating the understanding above the state of the will, is an important agency. The power is given to contemplate and to acknowledge the fact, that the evils condemned in the Decalogue and in the Scriptures generally, are sins against God, and against our eternal life. We have the power of seeing and of compelling ourselves to acknowledge that evil is of the devil and from the devil, and that it leads to hell, and that it is to be shunned on that account.

But how is this? Looking upon infidelity, hatred, impurity, fraud, falsehood, covetousness, as devilish, and avoiding them as destructive of the soul, has in it no appearance of union of *goodness* with truth. There is a sight and acknowledgment of evils, but no active good love. There is apparent in us no warmly impelling love to the Lord, and love to the neighbor. There is, within the truth of the two great commandments which we read and know,—there is within this form of truth no vital essence of good apparent which makes love to the Lord and the neighbor, and doing all those things which the law requires, the manifest delight and joy of our life.

Again, there is within the truth that we know so well, that true charity consists in carrying into our regular employment the principle of doing justly, loving mercy, and walking humbly with God, no animating principle of love manifest, filling the form with a living essence. So the genuinely true principle of action, which in thought and word we so emphasize, that it is to seek to be useful,—to minister and to serve, and not to be ministered unto and served,—this genuinely true principle, recognized as true, as it is, has not in it an apparent vital essence, making our actions tell upon the vigor and strength of the souls of those around us, as the water and the corn do upon the vigor and strength of their bodies.

To what result, then, do we come? Are we to conclude that because there is no unquestionable evidence of the presence of love in our wisdom, of good in our truth, of life in our faith, and because the one without the other is not anything, therefore our wisdom, our truth, our faith is not anything? This does not necessarily follow. Though the good which may be present does not manifestly—not in any distinctness—appear, there may sometimes be experienced a warmth, a quiet, a peace, which could come from no other source; and which will appear in all distinctness when we are raised up openly from the natural to the spirit-

ual, as those who are faithful here are, when they come into the other life.

We are distinctly instructed in the doctrines, that the great evidence here in this world, that there is love in our wisdom, good in our truth, life in our faith, in short the great evidence that our wisdom, our truth, our faith is anything, and consequently that we are really anything, is, that we are shunning evils as sins. If we are faithfully doing this (and whether we are or not, is a fact we may and ought to know),—if we are doing this we may assuredly know that love and wisdom are united in us, though the union itself does not now distinctly appear.

CHRYSALIS.

MISERRIMUS by his casement lies,
And the golden daffodil smiles in his face,
And the place
Is filled with the hum of hurrying bees,
And hymns to the Maker of all the trees,
From the song-bird as he flies.

But Miserrimus says: "A worm am I,
Which the Lord of Hosts has crushed with his heel,
For I feel
That the wrath of an angry God has sent
On me the the terrible punishment
Under which I writhe and cry.

Were I like you, my daffodil,
With your foot in the ground and your head in
the dew,
Or my bees, like you,
Could I join in the mighty stir and sound
Of this busy world as it turns around,
I could suffer and be still.

I, too, could sing praise to your God, O bird,
Would he have but mercy to set me free
From my misery ;
Would he give me some empty mouths to fill,
As you do each day from your loaded bill,
I would gladly obey his word.

But here I a prisoner lie, alas,
In the torturing grasp of a grim disease,
Until it shall please
The Power that hath bound me to loose my chain,
And I find oblivion and rest from pain
In a grave beneath the grass."

So he watches the worms as they spin and spin,
Till each for himself weaves a tiny nest,
And off to his rest
Doth go, secure from the winter's storm,
Since a silken cover to keep him warm,
Is the house he lies within.

Now the seasons change, and the trees turn brown,
(The daffodil's crown fell long ago)
And the snow
Lies softly white o'er the sleeping earth,
And the bees' busy buzz, and the song-bird's mirth
Are silenced by winter's frown :

'Till the soft spring comes with reviving breath,
When even the air with the instinct of life
Seemeth rife ;
But Miserrimus' heart is as cold as stone ;
" Now hope I but for the grave alone,
And believe in nothing but death."

For his " dead worms " he searches with envious eyes,
When, by God's grace, he a miracle sees,
For the budding trees
Are bright with a bevy of beautiful things,
Whose fluttering, flashing, shining wings
Are thoughts of Paradise.

“ Now praise be to Him who to each in turn,
To the creeping thing as the eagle strong,”
This the butterfly’s song,
“ Giveth wings, for to seek out a place of rest,
To the heavy-laden and sore oppressed,
And the eager hearts that burn.”

“ Ah ! poor son of earth, lift up your voice,”
Thus seemeth the whole earth to join and sing,
“ For the new-born spring,
But draweth from heaven a single breath,
And, lo ! from the midst of seeming death,
God bringeth life. Rejoice ! ”

Then Miserrimus reverently bows his head :
“ Lord, I believe,” — thus he humbly says ;
“ For Thy holy ways
Are wondrous above all human ken,
Since these from their sleep revive again,
And are living that were dead.

“ Till the day when my wings shall bear me home,
Like to the worms will I sit and spin
My soul within ;
The thread of my sorrows will I take,
And the web shall a wedding garment make,
When the bridegroom bids me come.”

By myriad messengers God doth teach ;
To some by the birds, the bees, the flowers.
In this world of ours ;
To others, a promise that stilleth fear
On the butterfly’s wing is written clear,
And a sermon the worm doth preach.

EVOLUTION AND THE LAWS OF SUSTENTATION.

II.

"THE Word of the Lord endureth forever." Not one jot nor tittle passes away until all is fulfilled in their finite temporary applications; and then they ever reappear, to be applied anew to all things and events throughout eternity. The Most Ancient Church has long since passed away; but Adam is ever Man. Always is Eve tempted by the serpent; and unless its head is under the heel of the seed of the Woman, the Tree of Life is changed into the tree of death;—a sword of quivering flame blinding the eyes of him to whom Eden has become a desert.

The proudest serpent that speaks at this day to the intellect of man, feeds upon "cosmical star-dust," and crawls upon his belly over evolving worlds, until he sees at the last "the sun and all its planets welded into its mass, roll a cold, black ball through infinite space."* Thus does man become in his own eyes as a god, knowing good and evil, and seeing all the past and the future in the present.

In the preceding portion of our paper we drew attention to the law of order by which the universe subsists in accordance with human freedom, without noting the tendency of the universe to destruction when man abuses that freedom; for the final result of such abuse would be to sever the connection between earth and heaven. The declension of the universe is implied in the fall of man. Only by the existence of a universal church, whatsoever may be the number, variety, and character of its embodiments, can all things be preserved; for such a church is the receptive vessel of the Word which created and conserves. The continuance of this universal invisible church depends upon the existence of one specific visible church, from which, as from a centre, life is radiated to all others. When this special church

* Lockyer's Astronomy.

tends towards destruction, through self-degradation, it becomes necessary that the Lord raise up another in its place; beginning with the remnant yet alive in the Church which, as a whole, is dying; so as to radiate renewed life to the good remains in all other churches which are worthy of preservation for a time. This brings order out of disorder, and so saves mankind; and such salvation is wrought out by a law of order in the Divine Wisdom or Being. What, then, is that order of communication with fallen man, by which he is preserved, and by which he is gifted with the power of endless progression through conjunction with the Infinite and Eternal? What is that order of Divine manifestation, by which new specific churches are brought into existence on earth? An appropriate answer to this question may thus be given:—

In order to preserve man from self-destruction through the abuse of bestowed freedom, the Lord conjoins Himself with him by the operation of distinct elements or conditions of his own Being; each of which, by being for the first time operative, brings into existence a New Church.

In order that the Adamic Church could have communication with himself and heaven, the Lord superinduced over his glory a celestial covering. After the fall he superadded a covering from the spiritual degree, by which the Noahitic Church could have communion with himself. To the third church he connected himself with man by both these superinduced degrees, *representatively*; so the Jewish Church was not really a church, but only a representative of one; no distinct element of the Divine Being having been superinduced. At the Incarnation he superinduced the natural degree also. (See D. L. W., n. 233.) All these degrees of his Being he then glorified, and rendered capable of being seen by man as Divine and Infinite. In this manner he comes again,—a Divine and Infinite Man imaged in the finite. With the first Christian Church he is beheld as a glorified Divine Natural Man, with a dim perception of his

having been a Divine Spiritual Man; that church, in its beginning, being akin to the Noahtic, which had communion with the Lord by means of his unglorified spiritual degree. With the New Jerusalem Church, which includes New Noahtic and New Christian, he manifests himself in his Divine Spiritual Human, as well as his glorified Natural Human, by opening up the spiritual sense of the Word,—which is himself. There are also given foregleams of the Divine Celestial degree, by which the New Adamic element of the Church will have conjunction with him,—the whole Church then imaging all the degrees of the Divine Human. The Lord will then be manifested to mankind as a Divine Man in every degree. The succession of manifestations to the churches preceding the Incarnation, was thus one of descent; the succession of manifestations of the same degrees glorified, is one of ascent. And man's conjunction with a glorified Divine Humanity, postulates his eternal existence in nature, as well as above nature.

Thus all new churches have been means to the end of continuing that Church which is neither new nor old; "incorruptible in the heavens." All men were created for heaven; that is, the Church above. As there are degrees in the Divine Being, so will there be degrees in his general image,—the Church. The outward forms and ceremonies of worship will be most seen in the lower degrees; their meanings and uses most taught and studied by those who are more spiritual; and the perception of their interior meanings, and the application to life, will be supreme with those men who are in the highest degrees. Outward forms must necessarily exist; but the more interior men of the Church will bear them most into their every-day life; and to that extent stated periodicity of formal religious exercises will be less attended to,—every act being worship. With the celestial man of the future, every lavation will be as sacred as a baptism; all eating and drinking will be sacramental; and in his life he will be an image of the Divine,—
"in the greatest and least things the same."

The Divine order, in the maintenance of the universe, even in such extraordinary cases as the Incarnation and Swedenborg's mission, is thus strictly according to an order which we call in its ultimatum *law*. The approach of mankind towards destruction in ways before unknown, as at the ending of each church, is provided for, and takes place, accompanied with a rectification which manifests itself in a mode without parallel, and yet with the utmost perfection of order. Even Swedenborg's consciousness of the spiritual world was analogous to the unconscious experience of every regenerating man; *his* consciousness being awakened, as we have seen, according to a Divine law of order, and so rendered authoritative. All regeneration is "insertion into angelic societies," however unconsciously; but this is precisely what Swedenborg calls inspiration. [T. C. R., n. 140.] So that the law which made his experience exceptional, only made him conscious of a law which is universal — although unconsciously — with all.

But as man fell by the abuse of his freedom and rationality, so he can only be saved by coming again into the right use of them, for by this he co-operates with the Lord in preventing the destruction of the universe, — the divine things of the Lord descending through him into the ultimates of nature. [A. C., n 3702.] In order, however, that man should co-operate freely, it is necessary that the Word which created all things, and which, when all flesh was tending towards destruction, made itself flesh to save all, should inwrap itself in a covering by means of which it is revealed to those who will receive it, but by which it hides itself from those who will not. The covering is that which is apparent to all eyes; the Truth that saves is that which flows in by continuity from the Lord, and becomes apparent only to those who are willing to receive and obey it. "What is continuous from the Lord is the Lord." The sustentation of the universe is thus necessarily connected with revelation, for without a Divine revelation man would lose all conjunction with his Maker. We see also that Divine revelation

possesses a twofold character,—a meaning universally obvious, and Truth which may be seen in the obvious meaning or hidden by it. But even this twofold character is not arbitrary, but is according to what we call *law*. It is by the drifting away of the correspondential harmony between nature and spirit, which in all cases produces dissolution. Natural death is caused by nothing else. The lack of harmony between the letter and spirit of the Word, in many places, shows plainly the earth drifting away to destruction. Had the Lord allowed this to go on until human language and events had altogether obstructed the flux of Divine Truth into them, creation would have gone to destruction. Swedenborg was a new-born child on earth a year earlier than he would have been had spiritual influx been free and perfect into nature,—the ultimated state of his spiritual individuality as a component part of the Greatest Man being to that extent out of harmony with his appearance in nature.* The eye of faith will see the hand of Providence in the whole record of this matter, by a key being given applicable to the unfolding of all revelation,—truths less divergent from natural facts having been called errors, as indeed the facts would be if separated from the internal sense. We may cavil about the statement of the child of a negro father and white mother being wholly black, and *vice versa*, but when we use it as an ultimate, glorified by Truth Divine (and never was a natural statement more glorified), illustrating the Lord's life on the earth, the dissipation of the body from the mother, and His union with the Father, the glory is seen in the cloud, and there is no cavilling then. Thus criticism and opposition to Divine revelation always miss their mark, by seeing only the external apart from the internal (as dead churches do), and the man of the church need not be troubled by them.

In the church, again, there need be no disputation concerning the *authority* of the Word or Swedenborg's writings. This, also, is the result of ignoring their

* See conversation with Gen. Tuxen in 1770.

twofold character. Its recognition would promote harmony in the church without sacrificing freedom, or at the expense of truth. For there never has been any dispute in regard to the Divine Truth which made its advent into Swedenborg's "intellectual faculty," but only the knowledges and ignorances into which it flowed, and *through* which it makes its advent to us. The "grand remnant" of the Old Christian Church has been falling baffled before the onslaughts of scientific infidelity by having nothing but *arbitrary creative acts* to oppose to "evolution according to uniform laws"; but the men of the New Church to whom the power has been given of perceiving not only the laws which govern nature, but those modes of Divine order which initiate law, and to whom, consequently, it is given to alter the whole religious, moral, and intellectual world, ought surely to exhibit equal harmony of spirit amidst diversity of particular views.

We see that the word which brought all things into being and is constantly sustaining them in existence, expresses itself in perfect adaptation to the states and conditions of mankind at the time of expression. "Not one jot nor tittle" of the Lord's words ever passes away; even of those no longer extant in natural expression. Their ultimations, however, have changed; and there have been ultimations in other lands of which we know nothing. The various portions of our present written Word were given in adaptation to the states of the people who received them during the different periods in which they were written. I, indeed, believe that the time will come when, as Nature—which supports all spiritual existence—improves, or draws on towards "the perfect day," the written Word, which is the Lord's Body, will be glorified even to ultimates,—when the Letter itself, under the Lord's guidance, will be so changed, that it will show truly the signification within it. Then there will be no apparent opposition between the literal meaning and the spiritual sense; for the Lord's will will be done on earth as in heaven. The present Letter may be

also eternal, but looked upon as a thing of the past, reflecting a low state of mankind.*

In passing, then, from the principles of natural evolution to those of Divine sustentation, we emerge from darkness into light,—from intellectual death into intellectual life. Instead of a "persistent force," we have an eternal God. Instead of an unknowable impersonality, we have a Divine Human Personality seen to be infinite through a finite manifestation. Instead of blind laws issuing from the unknowable to rule natural phenomena without a guiding hand, we have modes of order which, in their ultimations, we call laws conserving by their operation the universe,—manifestly overruling without violating human freedom. Instead of the universal variety of forms lying potential in homogeneous matter, and emerging blindly by the instability of preceding conditions, we have the objects of nature intelligibly representing the subjectivity of man, by their being moulded perpetually in correspondence with him.

But in rising to the highest view of the matter, we find that the subsistence of the universe rests in the very nature of creation; for eternity is a state of its being, reflecting the absolute eternity of the Creator. An independent time does not exist. Were the universe to be withdrawn from existence, time would go with it; space would be no more; and the eternities of the higher degrees of creation would also vanish; for upon natural eternity they rest as upon a foundation. But Divine love and wisdom, by making eternity a *state* of creation, have placed the universe beyond the possibility of annihilation, whilst the Divine personal manifestations have placed it beyond the reach of destruction by infernal freedom.

*In regard to possible changes of expression in the letter of the Word already, the reader's attention may be drawn to the pamphlet reprint of Rev. S. Noble's articles "On the Integrity of the Word," pp. 16, 17; and also to "Words for the New Church," p. 364, vol. 1.

THE ORGANIZATION OF THE CHURCH.

SWEDENBORG always writes as if assuming the existence and continuance of an organized church. There is no difference in this particular between his books which were written before the last judgment in 1757, and those written after that event. His summary of doctrine concerning civil and ecclesiastical polity, which he gave to the world in the "*Arcana Cœlestia*" the year before that memorable year, is reproduced word for word two years later in the treatise concerning "*The New Jerusalem and its Heavenly Doctrine.*"

If we look at Swedenborg as an ordinary author, and his works as ordinary literature, it may be said, as perhaps the most obvious criticism which might be made concerning him and them, that he was an eminently orderly man, and that his works are peculiarly methodical and systematic. This is true, not only of his books as to their form, but of the doctrines therein taught. Therefore it is that we find him looking on society, when in true order, as an organized whole; each part dependent on every other part, and all arranged in order from the least to the greatest elements which compose it. Not only is this the case with civil society, but it is so too with ecclesiastical polity; the same harmony and order should prevail, perfect organization, perfect subordination, and perfect supervision reigning throughout the whole. It is so, he instructs us, in the spiritual world, and it is so in the natural world. In the much-talked about chapter to which reference has already been made in this paper, "*Concerning Ecclesiastical and Civil Government,*" he speaks in the present tense. To me this instruction is far more forcible than if it were given as a command or direction as to what should or ought to be hereafter. It is the "is now" of which he treats as the right, the orderly, and the indispensable thing, as to external order. Not that

there is prescribed to us an elaborate organization, or any other, except as it is involved in the assumption that, as to external order, Swedenborg has no message to deliver, other than to teach its importance; and that the state of things which he finds is in substance that which ought and was thereafter to prevail. Indeed we have his positive statement that, as to external things, the Church was to continue as it had theretofore; and elsewhere, that the organization of the Roman Church itself might be availed of to form the external of the universal church, which the New Church was to become in the process of time.

In the dissemination of his doctrines, it was the clergy to whom he first addressed himself, and especially to the bishops. Some of the bishops of his own country were bitterly hostile to him, but to others, as to persons whose authority in the Church was to be respected, he appealed when subjected to ill-treatment by his relative, Bishop Filenius. It is not, therefore, a matter of surprise that the first to receive the new doctrines were clergymen. The Rev. Mr. Hartley, Dr. Beyer, and the Prelate Oetinger, all clergymen, were the first, so far as is known, to accept Swedenborg's teachings.

If we are to consider Swedenborg's writings from a purely intellectual standpoint, a consideration which is perhaps one, among others, which should be given to them, we must be struck with the philosophical correctness of this attitude of Swedenborg, in relation to the externals of the Church. Equally impressive is the strength of it, when regarded as a matter of polity, and judged of as a matter purely of church politics. The reasons tending to these conclusions are so obvious, that perhaps an apology ought to be given for recounting them. The principle laid down and supported with great cogency, that the ultimate is the continent and basis of all that lies within, is, of course, the crowning reason. On another plane are the reasons proceeding from man's constitution. There seems to be an inherent acknowledgment in mankind of the necessity of organized society, and of orderly

arrangement in society. The earliest history, no less than the latest, shows this. If this be true of societies formed for political purposes, it is not the less true of those formed for religious purposes, and the same reasons which require for the former governors and officers, call for the same in the latter class of societies. This is a reason based on the nature of mankind, as we know it from observation, and as history teaches it to us. But again it is perfectly commonplace to say that, if there is to be any real growth both in temporal and spiritual matters, not only as regards the single individual, but as regards the mass of individuals, there must be organization, and the more thorough, so that it be natural, and in no wise constrained or distorted, the better will it be, to the end that both the units, and the whole body composed of those units, shall grow, and best accomplish the uses which they are to perform.

Of that which the marvellous organization of the Roman Catholic Church has accomplished, an eminent writer has said with great truth and force : —

“It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. Indeed, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place. The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and Scripture were arrayed in vain.”

When so much can be said of an organization which has for its end the preservation and dissemination of the Roman doctrines, how much, humanly speaking, could be accomplished by a wise organization having for its object the visible embodiment of the Lord's New Church on earth! We have for our guidance, as I have suggested rather than

proved, for the occasion will not permit the full discussion of them, if indeed they require discussion, these three propositions, which seem to me to be indubitable: first, Swedenborg contemplates as the embodiment of the Church on earth, an external and visible organization to the officers of which, that is the clergy, he addressed many of his writings, and among whom he extensively circulated them; this organization composed of churches in the least form, that is, of the individual Christian; second, the nature of man calls for organization and government both in temporal and spiritual concerns; third, they are essential for proper growth, and for the performance of uses. There are, probably, very few who will dispute these propositions, but the question what that organization should be, will probably find many answers. The object of this paper is to suggest some considerations bearing upon this subject as proper topics, as it seems to me, for discussion before a general meeting of the members of the church such as this is.

Two general forms of church organization have prevailed in the Christian Church. The compact organization, of which the Roman Catholic, the Eastern, and the Anglican churches are the most conspicuous types; and the Congregational. The first-named form was that which almost exclusively prevailed down to within less than three centuries. At first the Christian Church, I believe, and I am aware that I am touching now upon a subject which has given rise to much controversy, was perfectly organized, in a form in no wise different in principle from that which has, undoubtedly, for more than seventeen hundred years prevailed in the Roman and Eastern churches.

The churches in particular localities so near to each other as to be all able to be conveniently and frequently visited by one person, were grouped together and placed in charge of some one minister or presbyter, to whom was given the name of overseer (*Episkopos*), from which comes our name bishop. A number of these groups of churches were in turn placed in charge of a chief overseer (that is an arch-

bishop), and several of these archdioceses were placed under the general superintendence of a patriarch or chief father; all pastors being regarded as the spiritual fathers of their flocks, and early having that name as one of affection rather than of office. When the Roman Empire split up into separate nations, each nation was regarded as a patriarchate. Thus there was, theoretically, at least, and for the most part practically, in each nation, a perfect organization as thorough and as well adapted for its purposes as that of an army, composed of the individual Christians forming the society with the pastor at the head; the diocese formed of all the societies in a given locality with the bishop at its head; and the archdiocese or patriarchate, with an archbishop or patriarch to direct its affairs. Such was in substance the composition of the Swedish Church, of which Swedenborg's father was a bishop, with many of the bishops and other officers of which Swedenborg lived on terms of intimacy or friendship, and of which he lived and died a member, so far as the external of the Church is concerned. It is with reference to such an organization, and the kindred organization of the English Church, that Swedenborg speaks when he treats of the Church as an existing and organized body. There are many references by Swedenborg to such or similar form for the Church, but especially the chapter on Ecclesiastical and Civil Government already referred to, seems to me to point it out.

The second form of church organization, that, namely, called the Congregational, in which each congregation or society is independent of every other, except as from time to time it may form an association with others for certain purposes, unless it be, as some maintain, but as I do not believe, the original form of church government in the days of the apostles and their immediate successors, had no existence until many years after the Reformation in the sixteenth century. It should seem that Swedenborg had little personal acquaintance with the congregational organization, except it may be that of the Quakers, of whom he had a

very poor opinion, and whom he classes in the "True Christian Religion" among the heresiarchs. With (I believe) the exception of the Baptists, and two or three others, there is no considerable body of persons embraced within any sect having a congregational form of church government.

Perhaps necessarily, the form of church organization, adopted by the early receivers of the New-Church doctrines, was congregational. In New England, at least, the great body of the people would hardly have tolerated any other form of government, for in our father's opinion the episcopal form of church government, and the monarchical form of civil government, went hand in hand, and the one was as hateful as the other. It is, therefore, a matter of surprise, as it is also one for congratulation, that very shortly the societies in our own State, forming the Massachusetts Association, came more and more near to that ancient, tried, and approved form of organization, which, I believe, was the one contemplated by Swedenborg as that which the visible New Church should have, namely, the episcopal, meaning by that not an organization based upon apostolical succession, but one composed of societies bound together on terms of intimate relationship in one diocese, or association, if that term is preferred, and under the pastoral care of a presiding minister holding his office (as does our beloved presiding minister), not by an annual election, but by the same tenure as the pastor of a society holds his office. We are happy in having such an organization, and in having advanced so far on the road towards a right form, not yet indeed perfect, but still capable of useful change. For me, I see no objection to using those terms which, from derivation and from long use, have come to be exactly expressive of what we mean by them. "Association" is a word by no means expressly reserved for religious purposes; "diocese" never has been, or certainly not for fifteen hundred years, used for any other purpose than for such as we do or should use the term now employed by us; "presiding min-

ister," too, while it is not open to the same objection which "association" is, nevertheless does not as well denote that duty of fatherly supervision and care which the word "bishop" implies. Nevertheless, if there are any who would scruple to adopt these names, I would not even argue the question, much less take the first step to accomplish the change.

While our excellent organization, and especially the apostolic office of overseer or presiding minister which we have now had for several years, has done much for our growth, it is much to be desired that the same organization and the same office should be established all through the Church in this country. To me there seems to be no good reason why the President of the Convention should not bear the same relation to the general church in this country, as our presiding minister does to the churches of this association.

Another important matter for consideration in connection with this subject, is that of the forms of worship. Both in this country and in England, I believe, the use of a liturgy has been general, and, perhaps, universal. Would it not be well, when the general church has established a liturgy, to use it unchanged in all the churches? If I mistake not, the practice in many societies has been to deviate from it more or less widely, so that the order of worship, as laid down in the liturgy, is comparatively of little use, so far as indicating the order actually to be followed in a given society. It is, perhaps, a matter of small importance, except that if it is worth while for the general body of the Church to do anything at all about it, the order adopted by them should be followed; or if found inconvenient or undesirable for use, it should be changed. The exceeding beauty of the liturgy of the Episcopal Church is, undoubtedly, one of the reasons why it is regarded with such affection by its members; but a still stronger reason is the fact of its long use, whereby it has acquired a certain sanctity by reason of the associations which every part of the service has come to have for those

who have used it all their days. As one grows older he learns the usefulness, it seems to me, of this binding of old days and old states with those of more recent times, thus making of life an harmonious whole, as well as helping us to realize more forcibly, as Swedenborg expresses it, "the connection and union of the church on earth with the church in heaven"; for as we use the same forms of worship as those which we used in other days with those now removed to the spiritual world, we are helped very much in realizing the nearness of those who have gone before us.

There is no other office of the external church higher and holier, and more important, than the administration of the sacraments. In view of the explicit teaching of Swedenborg on that subject, it seems strange that any one should have ever doubted either that there must be an external New Church, or that there must be an organized ministry to administer the sacraments. The teachings of Swedenborg on this subject place the sacraments on a higher plane than even the Roman Catholic Church does, with its strong sacramental theories. But in the New Church these are so presented as to be rationally received. From the teachings of the Church on this subject, we are able to see how it is that in very truth the sacrament of baptism is the gateway to the Church and to heaven, and that by it persons are introduced into the Christian Church, and inserted among Christians in the spiritual world. The "connection and union of the church on earth with the church in the heavens" is shown by Swedenborg when, speaking of the sacrament of baptism, he tells us that it is not confined to the church on earth, but that "in the heavens infants are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord to take care of them. Wherefore, as soon as infants have been baptized, angels are appointed over them, by whom they are kept in a state of receiving faith in the Lord; from which it is manifest that baptism is insertion among Christians in the spiritual world also." But this "connection and union" is still more

forcibly shown, if possible, by the teaching on the subject of the Holy Supper; concerning which we are instructed that the Lord is present in it in his fulness, both as to the glorified Human and as to the Divine from which the Human came: "That the Holy Supper, to those who approach it worthily, is like a signature and seal that they are the sons of God, is because the Lord is then present and intromits into heaven those who have been born of him; that is, regenerate."

My object in referring to these familiar teachings is, if possible, to emphasize the fact that, since the sacraments to those who worthily receive them are of such transcendent importance, and since to the visible church and its officers, the clergy, are committed the administration of the sacraments, as a matter of absolute necessity, the importance of properly sustaining the visible organization cannot be overestimated. Indeed it is not as many regard it, a merely voluntary association, but rather a divinely established order of things. Not that this or that form is necessarily such, but that it is in accordance with Divine law that there should be an organized external church. If this be so, that form which, in the course of Divine Providence, has been established, has a claim upon our allegiance. It is, then, not a question to consider whether it is expedient for us to do anything for the Church, to sustain it, and to work for it; but it is in reality a matter of duty to do those things, for to it, as the representative on earth of the Lord's kingdom in the heavens, we owe allegiance. The strength of the Roman Church, as has been observed, lies largely in its organization; but an additional element of strength is the feeling of loyalty to it which all its members have. This feeling we ought to have. If I am right in my assumptions, possibly unproved, because the occasion will not admit of it, but in my opinion capable of being established by irrefutable argument, the organized church demands of right, as large a share of our allegiance as the Roman Church has usurped over its followers.

In this particular it is not strange that New Churchmen have, perhaps, erred. They have learned the largest spiritual liberty from the writings of Swedenborg. The fundamental principle taught there, that above all things else Divine Providence regards man's freedom of will, has too often, but not unnaturally, led them to look upon government in church matters, and especially orderly arrangement and subordination, as infringements upon their spiritual liberty. Often when, escaping from the oppression of an absolute monarchy, an immigrant to the United States lands here, he is of the opinion that liberty means license to every man to do what he will. But if he is a good man he soon learns that liberty and government may, and indeed ought, to go hand in hand; and that the most perfect liberty may subsist with the most perfect and best arranged civil government. We need to recognize this principle in spiritual matters. To cheerfully recognize in a spirit of glad loyalty our duty of allegiance to the Church, and in this way we shall advance its interests, always remembering, however, that to build up the Church externally, the first thing to do is to build up the Church in ourselves, so that we may be truly churches in the least form, and thus fitted to become members of that great assemblage of all good men constituting the Lord's church on earth and in the heavens.

DISCUSSION.

[The foregoing paper was read at the meeting of the Massachusetts Association, and was followed by a discussion in which but few participated on account of want of time. The remarks which were made were taken down by a stenographer, and the following summary report was then prepared. Though the remarks were wholly impromptu, they were listened to with much interest. With the consent of the speakers, they are briefly reproduced here for the benefit of those of our readers who were not present.] EDITOR

REV. JOHN WORCESTER spoke of the various views on the subject in the Church, and that it was well to consider all sides of the question. It will be admitted that the organiza-

tion of the Christian Church, although it came into existence quite early, was yet a matter of growth, and sprung out of the needs of the Church. At the time the Lord established the Church, he did not directly establish an Episcopacy, or any external order. He gave his disciples truths which they were to teach; he gave them the duty of bearing witness of him, his life, his teaching and his resurrection; and they preached without any idea of establishing any Church or any ecclesiastical forms. Those things did not enter their minds. They preached, and those who joined with them, full of the neighborly love which the Spirit of the Lord breathed into them, brought of their goods and contributed to the common stock, that all might share. There were various uses that necessarily grew up. The teaching must be continued, and those who taught were called "presbyters," shortened to "priests," which means simply elders. The goods which were brought must be dispensed, and those who dispensed them were called "deacons," which means ministers, and when teachers who were not thoroughly instructed had gone out to preach the glad tidings, there were questions which they wished to submit to those older and wiser than themselves; and these, from overseeing the work of others, were called "episcopoi," bishops, which means only overseers. So there naturally grew up a division of labor, whereas in the first place, all sorts of uses had been performed in a very simple way by the apostles themselves and by those who joined their company; and thus organization grew out of uses. It was not imposed upon the Church from any preconceived ideas, but grew up naturally out of the uses to be performed, becoming, at last, the organization of the Christian Church as we know it.

But although it sprang out of a desire to perform uses, it became afterwards an instrument for ministering to the love of rule, and that form of the love of rule which Swedenborg tells us is the most dreadful,—the love of rule in spiritual things. And we have been in the habit of associating these names that originated in the uses of the Church

with that love of rule, regarding them as inseparable from it. For that reason we avoid the terms; and this for a time may be well, although our uses lead us into substantially the same order. Our presiding officer does substantially the duties of a bishop, and we meet and confer with the greater freedom for having such an officer. Little circles of the New Church scattered over the State are thriving, largely because we have such an officer. There can be no doubt of the need of such an organization as this, and the future may see further development of it; but I hope it will be true of us as of the early Church, that we shall always let use lead. And if use does lead, we shall be in greater and greater freedom for the establishment of good order.

Mr. Wright said that at the time of the early reception of New-Church doctrines, the then organized Church did not receive the new faith, and those who did receive it were compelled to enter into such organization as they could. In December of next year occurs the one hundredth anniversary of the first New-Church organization in the world, when some four or five persons met in London for public worship under the name of the New Jerusalem. Four or five persons thus meeting could not form an Episcopacy. All they could do was to provide for the continuance of their own worship. They could not organize, at first, a religious society. They could not have a ministry. They saw outside of them the organized Christian Church. They must live apart from that organization or lose their interest in the new order of things. So they went on until they saw the need of having a minister, for whom they cast the lot, choosing thereby the very man for whom their ballots would have been cast, had they so chosen him. One cannot read the history of the early development of the Church without being wonderfully struck with the fact that they had the "pillar of cloud by day and the pillar of fire by night."

The love of use has governed almost always in the establishment of our order, but we have yet more to do. In regard to the terms to be employed, it is of very little con-

sequence whether we use those which Swedenborg derived from the Church of his day, or find those better suited. We shall be right if we do the best we can under any given circumstances. Admitting the desirability of uniformity in the forms of the Church, he held that it is essential to the healthy growth of the Church that every locality should have the freest scope, and that while there may be some differences in liturgical forms, if those forms be regarded in the proper way, and those who have different forms be regarded properly, there will be such a harmony in variety in the whole, that it will not interfere with the descent of the influence of the New Jerusalem. He believed that the day was certainly coming when we should have a true Christian unity; that we should congratulate ourselves that we have a presiding minister; that he has a district, in every part of which he is recognized freely and fully, and that all the word that comes to us from any section is without criticism, and only asks that we do for ourselves and for the rest all that we possibly can. If we are really of the Church, the organization will take care of itself. We cannot predict precisely what forms will be used, what terms will be employed, but if we realize the presence of the Lord Jesus Christ in the services of our Church, we shall not go amiss in the forms that we use, and if we are seeking with heart and mind the development of that New Jerusalem on earth which may be receptive of the influence of the new heaven, we shall not only organize, but organize well.

Warren Goddard, Jr., thought that the fundamental objection to the true and useful order in the New-Church ministry came from the lack of clear perception of the need of an external Church, arising from the idea that the New Church is spiritual, without form, and void; and that it is coming down into all organizations equally. So the first step for the Church to take is to meet that point most fully; that there needs to be an external New Church. The following citations from Swedenborg were quoted in support of this:—

“Man during his abode in the world ought not to omit the practices of external worship; for by external worship external things are called forth (*excituntur*), and by external worship external things are kept in a state of sanctity, so that internal things can enter by influx. Thereby man is gifted with states of sanctity and prepared for celestial things, which states are preserved for use in eternal life.”—A. C., n. 1618.

In explaining the passage, “I saw no temple therein,” in Revelation, Swedenborg says:

“By these words is not meant that there will not be temples in the New Church, but that there will not be in it any external separate from the internal.”—A. R., n. 918.

“They are of the external Church who make Divine worship to consist in frequenting temples, hearing preaching, attending the Holy Supper. . . . They are of the internal Church who do good to the neighbor and worship the Lord from love. Nevertheless, with every one who is of the Church there ought to be both, namely, an external and an internal, otherwise there is no spiritual life pertaining to him; for the internal is as the soul and the external as the body of the soul.”—A. C., n. 8762.

“Internal things of the Church rest as upon a foundation in external worship.”—A. C., n. 10567.

“The external is opened by worship, particularly by things pleasurable, appealing to the senses.”—A. C., n. 1563.

If this fact be clearly fixed, that we must have external worship in the Church, it follows, as a matter of course, that we must have church organization; that we must have priests or ministers, societies and associations of societies, and order and subordination among them.

Mr. Hinkley expressed himself in favor of an Episcopal order as in Massachusetts, but took exception to the view taken by the paper, that the form of organization should resemble the Roman Catholic, which he regarded as a pure hierarchy. He could go as far as the essayist in his regard for the organization according to the apostolic order, but not giving the priesthood power without constitutional limitation. The more the Church grows in numbers and

intelligence, and in the love of the doctrines, the more will all, laymen and ministers, respect the office of the ministry, and the less will we desire to rule over each other. The more fully the ministry is understood in the light of the doctrines of the New Church, the less occasion shall we have to find fault with each other with respect to dominion in the Church. The more fully the minister of the New Church understands the duty of his office and performs it, the less desire will he have to exercise rule over others from the love of rule.

Mr. Paine spoke a word, which he wished all to take with them as they went to their autumn and winter work, with regard to the loyalty which all owed to the Church; and this loyalty he would have exhibited by each and all striving to attend the Church on each Sabbath morning; and that each should help the other to perform the same duty; the husband should help the wife, the brother the sister, the daughter the mother; each should do all he can to help the other to perform this duty. Were this done, it would hardly matter whether the sermon were written in the best manner possible. The minister would be so encouraged that he would throw more life into the sermon than was there when he wrote it; an unseen congregation would be present. Swedenborg tells us of companies meeting in the other world, and of a company from the east of heaven not seen by the rest on account of its light (C. L., n. 4).

Of such would be our unseen helpers, would we but try our best to go to church every Sabbath morning. Thus we should have conjunction with heaven and with the Lord Himself, who makes heaven. Then we should have the New Jerusalem in us, and we should have a New Church with us which would be worthy of an external organization,—which would put on one; it would *create* such a body as it wants.

He closed his remarks with the suggestive motto, "Look forward to the best future, and work for it."

Mr. Westall said that the protest against the tyrannical tendencies of the Roman Church may be seen in various

ways. In the Ely Cathedral, in England, when we look upon the broken sculpture and smashed carving, we ask, "What does this mean? Why were the people who were brought up under a system which made such a cathedral as this, ready to demolish the beautiful things which the chisel of the sculptor had produced?" and the answer is that it was the protest of liberty among the masses against the engine of power in the hands of the priests. There is a true apostolic succession, not of the priesthood only, but of the ministry and people; it reaches both. It is the apostolic succession of giving the truth brought down into the uses of life, for which the apostles were sent around the world. We are never to seek for ourselves alone, for the Heavenly Father made us to be brothers, and gave us offices through which and by which his love and his truth could descend in blessings to us all.

S. M. Warren thought it would be a good thing if we were more familiar with the teachings of the writings on the subject. Wherever the growth of the Church develops new uses, wherever there is work to do for the several orders of the ministry, they spring up in something like the Episcopal order, whatever name we give it. At the same time there have been great mistakes made in the Church in this matter. There has been, in the past, a great deal of unpleasant controversy on these subjects. There have been attempts to form a more or less perfect order in advance of the uses to be performed, to set men up for certain uses when the uses did not exist; and from this cause have arisen the unpleasant controversies in the past history of the Church on these subjects. But when uses are developed, then the Church comes into something like this order, because it is the true order. He thought that such an order was indicated by Swedenborg in incidental remarks here and there; and where he speaks specifically of external organization, as, for instance, in a general way in the "New Jerusalem and its Heavenly Doctrine," where he treats of civil and ecclesiastical government. There are also indications that, in

some, at least, of the heavenly societies a similar organization prevails.

In one of the memorable relations it is stated that Swedenborg was meditating upon the love of ruling from the love of use, when two angels descended to converse with and instruct him. One of them said that he was prince of his society, and the other, that he was the high priest. (*Summus Sacerdos.*) And they added that they had, indeed, sought the office, not for themselves, but because of the use which they might perform in it. It is right for a man, if he feels that he has within him the capability to perform certain public uses in the Church or out of it, to aim to attain, in a proper way, a position in which he may perform those uses. It is only the motive that makes such efforts wrong.

We are told that heaven is composed of innumerable societies, among which is the most perfect organization. The external there is exactly correspondent with the internal, and therefore internal differences produce among them external differences. So that as there is indefinite internal variety among the societies of heaven, there must be variety in external things among them; and there cannot, in the nature of things, be one only form of organization. There must be more or less variety, harmonious because under the same general principles. As the new heaven descends upon the earth, it is but reasonable to expect that it will here also assume a variety of forms, though there will be a certain similarity among them. There is a trine in all uses, and in every class of uses, because in the Lord himself there is a trine. Some kind of trinal form will, undoubtedly, exist as a general principle in our organization. That trine especially exists in the Episcopal order; but he should hesitate to say that all the New Church will ultimately adopt the Episcopal form, though he should not be surprised if it should be so, with some variety. The general principles of organization appear to be most perfectly embodied in the Episcopal order.

Mr. Drew made a few remarks with regard to his position in the paper read. He would not advocate the rights of the priesthood and the apostolic succession as understood in the Romish sense, which he regarded as the very worst thing which could exist in the Church, but he did regard, as good and desirable, the principle of the apostolic order, which is that, in a given district, the societies have a mutual duty of supporting each other, that they should not live for themselves alone, but should seek to benefit each other. These things could be done by meeting, as does this Massachusetts Association; and better still by having an overseer, which is the apostolic word, now corrupted into our word bishop, corrupted both in form and meaning. Such is practically the form as he understood it, in Massachusetts, and he was glad that it was so. He alluded to the fact that, in England, in 1792, within a very few years after the first meeting of a New-Church Society, they endeavored to form such an order there, and went so far as to divide all England, Scotland, and Wales into districts. This was acting too hastily, as there were not members of the Church sufficient for such an organization, but the system which employs a presiding minister, general pastor, bishop, or whatever you may call him, is a very good and proper thing, and would be for the benefit of the New Church, if generally adopted.

SWEDENBORG STUDIES.

THE TRUE RENDERING OF T. C. R., N. 356.

A SENTENCE in the "True Christian Religion," n. 356, has been variously rendered by different translators, with more or less departure from its true meaning. The passage comes under the heading, "That man can obtain faith for himself." Swedenborg quotes some of the declarations of the Word in which the necessity of having faith is shown, and then asks,—

“Quid hæc et illa omnia, si homo staret remissis manibus sicut sculpta statua, cum articulis mobilibus, et exspectaret influxum, et tunc articuli, præter quod ad illum recipiendum se applicare possent, intrinsecus ad quoddam non fidei excitarentur.”

In the London translation, the earliest that is at hand, the passage is rendered with considerable freedom,—

“But what would all such preachings and precepts avail if a man were to stand with his hands hanging down before him, like a carved image with movable joints, waiting for influx, by which his limbs, without being able to do anything to prepare for the reception of such influx, were to be put in motion, and excited to embrace an imaginary something, destitute of the properties of true faith?”

In the Boston translation made fifty years ago by Mr. T. G. Worcester, a translation so good as to be still in general use, the passage is given thus :—

“What would all these and those things avail, if man should stand with his hands hanging down, like a graven image with movable joints, and wait for influx; and then the joints, without being able to apply themselves to receive it, should be excited, from some extrinsic cause, to something not of faith?”

“From some extrinsic cause” represents *intrinsic*, which the translator believed to be an error of types or pen for *extrinsic*. But *intrinsic* is certainly the right word, for it refers to an impulse which would come inwardly, or from within, and would move the joints. This exactly illustrates the idea of man’s inability in matters of faith, which the creed of the day taught, as shown by an extract from the *Formula Concordiæ* which follows the passage just quoted.

In the later translation of the Rotch edition the Latin word is followed, though with a rendering which does not convey the simple meaning of the original, as we understand it.

"What meaning would there be in all this if man were to stand with hands hanging down, like a sculptured statue with movable joints, and wait for influx? the joints meanwhile being intrinsically excited to something that is not of faith, except that they are able to apply themselves to the reception of the influx."

By *intrinsecus* we understand here, not "intrinsically," but simply "from within." But a more important deviation from the author's meaning appears in the introduction of the last clause by the words "except that," implying that the joints are able to apply themselves to the reception of the influx. We understand Swedenborg to mean, in this illustration of the prevalent doctrine, just the contrary,—that the joints are not supposed to have this power. This was the understanding of the London translator, and of Mr. T. G. Worcester, who both render *præter quod possent*, "without being able," and it seems to us clearly the intent of the passage. True, Swedenborg sometimes uses *præter quod* in the sense of "except that," as in A. C., n. 1198, *quas præter quod sciant, nihil curant*, "for which they care nothing, except that they may know them;" in A. C., n. 1414, which says of our Lord, *quod fuerit sicut alius homo, præter quod fuerit a Jehovah conceptus*, "that he was like another man, except that he was conceived of Jehovah." But these are the only instances out of more than thirty before us in which the words will bear this meaning. Sometimes Swedenborg uses *præter*, without *quod*, for "except," as in S. D., n. 5311, *præter aliquas quæ non tales fuerant*, "except some who had not been such." Oftener *præter quod* is used for "besides," or "moreover," as in A. C., n. 1502, *præter quod Verbum Domini sit*, "moreover, that it is the Word of the Lord;" see also A. C., nos. 968, 1515, 1520, 1573, 1802, 2363, 2449, and D. P., n. 227. But the most common use which Swedenborg makes of *præter quod* is precisely what we understand, with the older translators, in the present passage of the "True Christian Religion." In A. C., n. 1399, we have *Per interiores communicationes*

disponitur ad usum ad quem fertur, præter quod sciat; "By interior communications he is disposed to use, to which he is brought without knowing it." In A. C., n. 1414,—*Nam fit, præter quod homo sciat unde et quomodo*; "For it is done without man's knowing whence and how." For like passages, with *scio*, see S. S., n. 68; T. C. R., n. 236; E. U., n. 170; D. P., nos. 183, 289; C. L., n. 123; A. E., n. 159; H. and H., nos. 277, 307; A. C., nos. 1717, 1884, 10808. We find *præter quod* also with other verbs in the same sense, as in S. D., n. 581, *quæ andiverunt præter quod quicquam dicerent*, "which they heard without saying anything"; and in A. E., n. 232, *sola charitas . . . existit apud hominem . . . præter quod attendat ad vera et discat illa*, "without his attending to truths and learning them." We note especially a passage bearing upon the same subject, in T. C. R., n. 371: *Hypothetica de fide sunt, quod fides donetur præter quod homo ad illam capassendam quidquam conferat, neque ad illam recipiendam se accommodet et applicet plus quam truncus*; "The hypotheses as to faith are, that faith is granted without a man's contributing anything to obtain it, and without his accommodating or applying himself any more than a stock to receive it." These passages seem to us to give the precise use of *præter quod* in T. C. R., n. 356, which we would render somewhat as follows:—

"What would these and all such things mean, if man stood with dropped hands, as a carved statue, with movable joints, and awaited influx; and then the joints, without being able to apply themselves to receive the influx, should be stirred from within to something, not of faith!"

SWEDENBORG'S TRANSLATION OF THE PSALMS.

THE very valuable work of Le Boys des Guays on the Psalms puts at once before the eye Swedenborg's quotations from that book, and shows that he made some variations in

quoting them in his different works. But a look over the pages shows,—

1. That he used a remarkable degree of uniformity.
 2. That variations are for the most part (a) either in tenses of verbs, where the Hebrew usage of but two forms, — the one for completed and the other for incomplete action, — leaves room for such variety; (b) or, in using in different places nearly synonymous words, as *tentorium* and *tabernaculum*, *clypeus* and *scutum*, *psallo* and *cano*.

3. That there are numerous variations in number of nouns and verbs, but without any change of sense.

4. That some variations are evidently only typographical errors. Thus, "They wandered in the desert in a solitary way," Ps. cvii. 4, is written *in solitudine viæ* in six places; but in two places, A. E., n. 223 and 730, *viæ* is by a slip of pen given as *vitæ*; but this will, undoubtedly, be set right in the new Latin edition.

5. There are some places which are open to careful study, and which may be briefly considered here.

Ps. xviii. 15. "The foundations of the world were discovered at thy rebuke." Swedenborg wrote *orbis* (world) in twelve places (A. E., n. 741 and elsewhere); but in A. C., n. 9643 he wrote *urbis* (city), and in giving the explanation as of *urbis*, cited the passage as to the foundations of the Holy City in Rev. xxi. It would not answer here to change the single word, for a long sentence is involved. It would seem perfectly proper to add in future editions of Latin or English a note suggesting the likelihood of one word being taken for the other.

xlii. 11, xliii. 5. "I yet shall praise him." This is written in all cases but once *confitebor*, but in A. E., n. 412, it is written *confido* (I trust). In this case no explanation confirms the variation.

Lxxx. 11. "Her branches unto the river." In one of his quotations of this passage, Swedenborg wrote *Euphratem*, as Schmidius had done.

There may be other similar deviations, but they have not been observed. Only one of those cited, it will be noticed, needs attention. The thought which must arise in every mind is not, why should there be one? but, why among hundreds of quotations should there not be more than one? No unprejudiced person can look over a work in which these quotations, made for twenty-five years in many volumes, are brought face to face, without being moved to astonishment and gratitude that the hand which made them, was so guided and guarded.

THE WAY OF INFLUX.

IN the November number, some consideration was given to this subject in reference to the influx from the will into the understanding in speech, and from the understanding into the will in action, and an effort was made to show that no contradiction existed between this statement, as found in *Intercourse* n. 7, and the general teaching of the superiority of the will to the understanding. A kind friend in Tennessee, whose example will be followed, we hope, by many in similar cases, has referred us to a passage in the "*Economy of the Animal Kingdom*," which should be added to those before adduced. Speaking of the subjects of religious thought, Swedenborg says,—

"It is plain from our account of the soul, the will and free choice, to what extent the mind can freely rise to these things, or choose them in preference to lower things, that is to say, naturally weigh them in the balance, and so remit from the intellect into the will those things that tend as means to this end. . . . From the intellect they may fall into the thought, from the thought into the judgment, and then into the conclusion or will, consequently into action; for action is perpetual will, as will is perpetual determination into action."—n. 329.

THE REVELATION TO THE AFRICANS.

THE writer of the article in the November number on this subject, Rev. Edwin Gould, of Montreal, has sent us a letter

in which he makes an important addition to what was said at first as to the appearance of contradiction between two statements in regard to the books given to the Africans. We are very glad to receive and print such communications :—

“I find upon close re-examination that there is really *no* discrepancy whatever between the extract given in my article on the Africans, and L. J. Contin., n. 76. On the contrary, they mutually explain each other. In the extract from the “Spiritual Diary” it is not said that the works mentioned were *dictated* to the Africans, but only that the Word was so being dictated, and that the other works were given them, and that they also “received and *preserved*” them; and afterwards it is added that this was done in order “that they *might choose* those things which they find useful.” In other words, a number of the works *were* given them from which they, under the Lord’s direction, as previously stated, were to select such doctrines and teachings as they thought best adapted to the state of those with whom they were associated.

And in L. J. Contin., n. 76, we have evidently the result of this selection, the works there mentioned being the ones out of all that were given them which they found most suitable to their purpose, and which, as it is said, “are orally dictated by angelic spirits, to the inhabitants of this portion of the globe.”

I have thought it my right to make this explanation, as the result of my further study of this subject, of which you are at liberty to make what use you please.”

BOOK NOTICES.

THE LITTLE PILGRIM IN THE UNSEEN. Boston: Roberts Brothers.
1882.

Now and then, as once Miss Phelps in “Gates Ajar,” and recently Mrs. Oliphant, in two articles having the above heading, which first appeared in Macmillan’s Magazine and afterwards in Littell’s Living Age, a writer treats the great theme of the future in a manner which in some measure lifts the veil. The result is that thousands seek for and eagerly read the production, and some

one says, "This is just what the Swedenborgians believe." That some good is done by such publications, there can be no doubt, but that they fall far below the truth which it has pleased the Lord to reveal to men through Swedenborg is evident to every New-Churchman. But let us look upon what befell the "little pilgrim," reading her story in the beautiful reprint of Roberts Brothers.

She woke, the story says, having died, to "a soft suffusion of light growing every moment. And by-and-by it occurred to her that she was not in the little room where she had lain down. . . . The light grew fuller and fuller round, growing into day, clearing her eyes from the sweet mist of the first waking."

This is a very pretty imagination, but it is only partly true, because the newly departed is pictured as then rising and wandering away, wholly unattended. Now the Scriptures tell us very clearly about the attendance of angels upon those who enter the other life,—how angels were seen at the head and foot of the tomb at Calvary, and how, when Lazarus died, the angels took him to Abraham's bosom; and this is fully treated of in the chapters of *Heaven* and *Hell*, after reading which one would be led to think the sketch before us very weak, though well meant.

At length one appeared, who spoke with her, and told her she had died, and of "the Father" and "the Brother." Here comes what is always painful to the New-Churchman,—the denial of the Lord's sole Divinity. A feeble, Arian view is the one presented here. The little pilgrim asked for the Father and to be taken to him, and was told that this could not be done at their own will, "But the Brother," said the other, "I have seen him. He is always about, now here, now there. He will come and see you perhaps when you are not thinking."

When "the Brother" was seen, "he was going about the Father's business, not lingering, nor yet making haste."

Here again we have, with much that contains true Christian feeling, some most crude conceptions. As to be received by the angels, waking into their company, is a conception superior to the idea of solitary waking and wonderment here portrayed, so this idea of the Lord lacks the scriptural quality and reasonableness. Not entering into the subject fully, let us only remark that a double deity, or anything approaching it, is a falsity; that a deity or a superhuman friend going about as if heaven were a single parish is wholly inadequate; and that the truth is that the Lord's presence is always realized there and that he is sometimes seen by

the angels, but always in a manner worthy of the Infinite Creator and Preserver.

The little pilgrim afterwards found one in grief and gave sweet comfort, and was finally told that she was an angel and was then taken to "the Father." The second chapter continues the account.

We have wholly omitted to show how tenderly many thoughts are expressed here, or to give an adequate summary, but we have perhaps indicated how vain is the effort through imagination to set forth what revelation alone can tell, and we would only add the wish that the bit of light which shines in the story of the little pilgrim may lead some to follow on to the perfect day of revealed truth.

THE HISTORY OF THE RELIGION OF ISRAEL. AN OLD TESTAMENT PRIMER. By CRAWFORD H. TOY, Professor of Hebrew Language and Literature in Harvard University. Boston: Unitarian Sunday-School Society, 1882. pp. 150.

THIS neat hand-book contains first a chronological table, and a list of books of reference, and then thirty lessons on as many subjects in Israelitish history. The lessons are very pleasantly divided into paragraphs having conspicuous titles, and are followed by lists of books to be referred to in studying the subject in hand, and by a series of questions.

We have read the work with interest and with a view to understanding what was taught at Cambridge on this subject. Prof. Toy was formerly a Baptist, and his connection with the Cambridge Divinity School, the teachers of which are generally Unitarian ministers, has been advertised as indicating the breadth of the School. But any page of this book will show that Prof. Toy is simply a radical Unitarian and that of the most pronounced type.

The fault of the system and so of this book is that it is negative, a condition arising from giving up the old unreasonable faiths without seeking for anything to take their place. These pages merely record what Prof. Toy doubts, and they would merely lead a scholar to doubt. They are full of negative suggestion. They owe much to the Dutch theologians, and nothing to the strong scholarship which is opposed to them.

A few extracts will show the singular inability of Prof. Toy to give instruction of a positive and enduring character.

"The stories of Abraham, Isaac and Jacob are legendary accounts." "Instead of Jacob's family moving into Egypt by invitation of the viceroy Joseph, we must rather think of them as a tribe wandering from place to place and coming at last to the fertile region of Goshen." "There are many reasons why we cannot think that this narrative [Exodus] gives a veritable history of the events, but we must suppose that somehow the Israelites reached the Land of Canaan." "We know now that it was not at Sinai that God gave Israel its law; but the people, or a part of them, may have stayed there awhile." "What was the ark? A sacred box, containing something, we don't know what." "David intended to build a temple for Yahwe, but was so constantly engaged in war that he did not find time." "It is doubtful whether the tabernacle described in Exodus ever existed."

These extracts, being put together give an exaggerated idea of the quality of the book, but they show its worthlessness to children who are trying to learn how to keep the Divine Laws. Contrast the value of that teaching which enables them to see in the accounts of the Old Testament the Divinely provided history of their own experiences, past, present and to come.

A TREATISE ON ATONEMENT. By HOSEA BALLOU, with an Introduction by A. A. MINER. Boston: Universalist Publishing House. 1882. pp. 286.

ALTHOUGH Hosea Ballou died thirty years ago, his influence is still felt in Boston, and his memory is affectionately cherished. He was not an educated man, nor a profound one, but he had conspicuous ability as a debater, and a very kind heart. His essay on the Atonement has been a hand-book among Universalists, and has now reached a fourth edition, obtaining this time a division into chapters and an introduction from the pen of Dr. Miner. The essay treats of Sin, its nature, origin and consequences; Atonement for Sin, the erroneous views of it, its necessity, nature, and means of accomplishment; and of the consequences of Atonement to mankind.

In some introductory letters, Dr. Ballou indicates that he was expressing his individual views in regard to which he had made some change since publishing them. This candor was characteristic of the man, while it greatly lessened the weight of his words.

Of the essay, it may be said in general that it is an ingenious refutation of the Calvinistic theory of the Atonement, and that it takes the right course in understanding that work to be one of reconcilia-

tion by which man, and not God, was reconciled. The weakness of the extreme conclusion which Universalists reach is indicated by Dr. Ballou's way of regarding as wholly figurative the passages which speak of the permanent detriment received from confirming one's self in evil. He thus leaves the impression of being skilful in argument rather than profound in theology. He sometimes holds, as fundamental ideas, views which are not true. Thus speaking of two men who took different courses in life, he says: "We see that want, appetite and passion, in one produced virtue, and in the other, vice,"—wholly denying free agency and the ability to resist temptation.

Again, we read, "Man's main object in all he does is happiness,"—so that the higher motives of duty and service are excluded.

An extreme case of this unsound reasoning at the basis of his arguments is found in the saying,—

"Man is dependent in all his volitions, and moves by necessity."

With this way of using premises it is of course not difficult to reach conclusions, but it seems to us that it would be very difficult to follow Dr. Ballou or any one into these conclusions when they are seen to start in error.

WILFORD'S MICROCOSM is a "religio-scientific monthly devoted to the discoveries, theories and investigations of modern science, in their bearing upon the religious thought of the age." A. Wilford Hall is the editor and proprietor. Mr. Hall is well known, through his "Problem of Human Life," to be a bold writer in favor of the philosophy which a New-Churchman receives. Mr. Hall's philosophy, however, has an outrider in his corpuscular theory of sound which he takes pains to make prominent.

The number before us has short articles by very many writers, including our Rev. Stephen Wood, who criticises modern physical theories. Elder J. J. Niles writes against the theory that the world was created out of nothing, and says:

"Human reason and science can find no easier solution of the problem of the origin of the universe, than the truth that God is a veritable being, an essence, without beginning, self-existent, and that He created all things 'from Himself.' And we understand the Bible to teach just this."

The leading editorial discusses the question, "Does death end all?" and discreetly advances our view of that subject.

THE SCHOLAR'S QUARTERLY is published by the *Sunday School-Times* of Philadelphia. The current number contains a beautiful map, several pictures, and the lessons of the International Series for the quarter, fully explained and provided with helps to teacher and scholar. If the work has not to too great a degree been done for the teacher, thereby leading to neglect of original study, this publication must be of very great value to all who use that series of lessons.

THE CHRISTIAN RELIGION. By GEORGE P. FISHER, D.D. New York: Charles Scribner's Sons. 1882. pp. 66.

THIS is the article contributed to the *North American Review* by the Professor of Ecclesiastical History in Yale College, and it was worthy of reprinting. There is much use in an occasional survey of the foundations of faith. It allays in the public mind the fears caused by atheistic attacks, and tends to keep Christians within the limits of reasonable and defensible doctrine. Prof. Fisher's course of thought is briefly that Christianity is too firmly rooted to be treated as a delusion; that its difficulties are not greater than are found in the understanding of physical laws; that perfect agreement of Christians is not required; that Christianity has been proved to be a blessing; that it is the last stage of a process which demanded its coming; that it is superior to Judaism and all the Gentile religions; that the facts of its origin are indisputable; that the apparent discrepancies of the Gospels are no argument for their worthlessness when general agreement prevails; that Christian doctrines are not unreasonable; and that Christianity does not so much oppose as it completes the Gentile systems, which cannot be compared with it for spiritual power.

The weakness of Prof. Fisher's argument is, that it does not mount high enough. There is great freedom from the bonds of medieval doctrine, but it is not complete; and thus Christianity is not presented in all its beauty as that event which made God visible, which overcame infernal powers, which fulfilled in a life the Holy Word, and which brought a new era to mankind in that it enabled men to know, to love, and to serve the Divinely Human Lord.

STAR FLOWERS. By URANIA LOCKE BAILEY. New York: G. P. Putnam's Sons. 1882. pp. 152.

THIS is a beautiful little volume of poems, which, while not of

eminent literary quality, and having often subjects of peculiar interest to the writer's family, are wholly worthy of printing. They are full of childlike trust, and of that love of nature which is also childlike. The thoughtful, and especially those whose condition of body brings imprisonment and pain to be borne, will appreciate these sweet, brave little poems.

"Restless heart, that, worn with pain,
Dost thy bitter griefs rehearse,
Cease to murmur and complain,
Christ is in the universe!

"Pilgrim, footsore, weak, and poor,
Bearing neither scrip nor purse,
Hope, and cheerfully endure:
Christ is in the universe!

"Wretched one, with conscience weighed
Heavily with secret curse,
Heavenward turn, and cry for aid:
Christ is in the universe!

"Anxious one, perturbed, distressed,
Evermore foreboding worse,
Comfort thee in thy unrest,
Christ is in the universe!"

MONTHLY NOTES AND COMMENTS.

Republication of the "Apocalypsis Explicata."

Soon after finishing the "Arcana Cœlestia," Swedenborg entered upon a work of like compendious character, the basis of which was the explanation of the "Apocalypse." He prepared not only a first draught, but a clean copy for the press, and placed on the first volume of the latter, "London, 1759," from which it is rightly concluded that he intended to publish the first volume at that place and date. The work, however, remained unpublished, and, so far as is known, unfinished. For twelve chapters he gave a very full explanation of the spiritual meaning, and made very extensive use of the remainder of the Word, especially of the Gospels, but in the remainder of the work he pursued the plan, already used in the "Arcana," of carrying along with the explanation, treatises upon subjects which seemed to need consideration.

In this way he treated of "Faith and Love," carrying the treatise through Chapter XIII., then for a chapter resumed the former method, but with Chapter XV., began to use separate titles. Thus he expounded "Charity," "Religion, or a Life according to the Commandments," "Profanation," and "The Word and its Sanctity."

He thus went through Chapter XVII., and then took up, with greater fulness of discussion, "The Athanasian Creed," "The Doctrine of the Lord," "Divine Omnipotence," "Divine Providence," "The Life of Animals," "Divine Omnipresence and Omniscience." The work came to a stop in the middle of Chapter XIX. A treatise on the "Divine Love and Divine Wisdom" is found appended in our editions, but this is believed to have been independent, and to have been written at a different date.

The manuscript of the "Apocalypsis Explicata" was taken to England in 1783, and was printed in large quarto from 1785 to 1789. These copies are very rare and costly, yet they have been the only means of reaching the original in full, except the photolithographic copy of the manuscript as prepared for the press. This was made in 1870. Dr. Immanuel Tafel had begun the republication in Latin, but his death caused the work to remain incomplete, and only eight chapters were republished. Indices of subjects and quotations from Scripture have been made, but they are not perfect.

With this brief sketch, and without recounting the remarkable history of the manuscript, one volume of which narrowly escaped destruction by fire, we pass to state that, after much preparatory work done with a view to a possible need of it in republishing the "Explicata," Rev. S. H. Worcester, who resides at Bridgewater, Mass., is now engaged in carrying out this great task. He works entirely alone, but seeks to avoid the errors which are apt to arise in the work of any one man by very thoroughly revising everything. From the time that the pages of the quarto edition are studied over with the photo-lithograph, and with the examination of every reference to Scripture, to the time when the last revision of proof is made, everything is read ten times. At the same time, indices are prepared on a scale more elaborate than has yet been attempted by any one except, perhaps, Le Boys des Guays, but a different system of indicating the extent of a reference than the one employed by the Frenchman is used.

In the body of the work, the paragraphs, which are very long, are separated, and the portions are designated by letters, so that with the new index it will be much more easy to consult the work. Scripture quotations are also printed "indented," so as to catch the eye at once. The punctuation has been so modified as to give longer stops, when required, in place of the commas used almost universally in the original, but the sense is in no case modified, it is only brought out. All changes are marked by references to pages of critical notes, which are of much interest; as, for instance, when a passage of Scripture is quoted with some variation, these variations throughout all the works are cited. Matters of this sort sometimes require much extra labor.

The preparation of the indices is a work of much importance, and the editor is endeavoring to make this work final. His index of Scripture quotations will show not only what passages are quoted, and where, but by an ingenious method of using types, one can see at a glance whether the verse or verses are quoted, in full or partially, or indirectly, whether they are then fully or only partially explained, and even whether, if but a part only is quoted, the unquoted portion is the first, middle, or last part, or any two of these parts.

The index of subjects, or "*index rerum*," is, like the other, only in course of preparation, but its plan has been shown us. The subject words are printed in bold type, and then follow in distinct lines such quotations as contain the Word. These are arranged so as to give a definition first, and afterwards other explanations. Especially under the most important subjects, a careful analytical arrangement will be observed. Thus, this index will be a work of itself, a complete summary of the whole, and will be as a separate volume of very great value to our students.

We do not assume to state what precisely will be the course of the American Swedenborg Printing & Publishing Society, which has this work in charge, but we understand that, besides two volumes of the "*Explicata*," the "*Coronis*," and the treatise on the "*Divine Love and Divine Wisdom*" are now ready for publication, and that the "*Explicata*" will make in all five volumes, with a sixth for the indices.

We trust that the Publishing Society and the Editor will be sustained in this extensive and costly, but very important, undertaking, so that it may go on without delay or diminution.

The New Departure.

With the January number, this Magazine will be enlarged by the addition of eight pages to each number without increase of price. The object is in general to give our subscribers a better periodical, and in particular to revise the Editorial Department at the same time that more space is given to articles. Instead of "Monthly Notes," we shall hereafter print appropriate matter under the heads of "The New Church" and "The Religious World."

With the excellent publishing arrangements now made, we hope to send forth on the twenty-fifth day of each month a number which will be larger than that of any monthly published among our people in Europe or America, and which, we hope, will not be inferior to any in the character and variety of its contents. The annual volume will now contain 768 pages with appendices.

In regard to the future conduct of the Magazine, we will only say that it is our desire to have it stand squarely and reverently, as before, for the New Dispensation of Divine Truth revealed by the Lord from His Word through his servant Emanuel Swedenborg, and to make it the medium of free communication for New-Churchmen of all sections.

The Cincinnati Society.

The quarterly Manual of the Cincinnati Society describes the activities of the Society and treats of various matters, among them the endowment of the Society in order to provide against the difficulties arising from decease of wealthy members and gradual removal to the suburbs. It seems early yet, with so much to be expected in the future, to arrange for this propping up of a society containing promising elements. But we do not feel at liberty to advise on this point, except so far as to suggest that to endow the city church as a missionary agency, and then build up strong societies in the suburbs, might work no detriment.

Prehistoric Man.

In an address before the British Scientific Association, Professor W. Boyd Dawkins treated upon the subject of the River-drift men, and reached the following conclusion :

"I, therefore, feel inclined to view the River-drift man as having invaded Europe in pre-glacial time, along with the other living species which then appeared. The evidence, as I have already pointed out, is conclusive that he was also glacial and post-glacial. In all probability the birthplace of man was in a warm, if not a tropical region of Asia, in 'a Garden of Eden,' and from this the River-drift man found his way into those regions where his implements occur."

JOURNAL
OF THE
MASSACHUSETTS ASSOCIATION
OF THE
NEW JERUSALEM CHURCH.

105th MEETING.

ABINGTON, October 12, 1882.

1. The Association assembled in the New Jerusalem Church, and was called to order at ten o'clock by the Presiding Minister, Rev. Joseph Pettee.

2. The credentials of delegates were called for, and the following Roll was prepared:—

MINISTERS.

Joseph Pettee, Warren Goddard, James Reed, T. O. Paine, John Worcester, C. A. Dunham, S. M. Warren, W. H. Hinkley, T. F. Wright, W. H. Mayhew, Warren Goddard, Jr., H. W. Wright, H. E. Goddard, John Westall, J. E. Werren, J. K. Smyth, J. S. David.

DELEGATES.

Abington.—L. Faxon, J. F. French, L. Holbrook, Wm. Faxon, J. Pettee, Jr.

Boston.—Wm. J. Cutler, Charles H. Drew, B. S. Hale, Horace Smith, F. C. Robertson, David H. Whittemore, John G. Webster, William H. Alden, Albert M. Knight.

Boston Highlands.—C. T. Dunham, Horace P. Chandler, James S. Conant, S. S. Smith, Jr., G. W. P. Reed, S. F. Howard, John A. Thompson.

Bridgewater.—Thomas Cushman, E. H. Sprague, L. G. Lowe, N. S. Keay, Julius Thompson, Austin Turner.

Brockton.—H. A. Ford, Lyman Clark, C. L. Hawthaway, Thomas West, J. B. Freeman, T. P. Stiff.

Brookline.—James W. Edgerly, W. B. Haseltine, S. W. Mansur.

East Bridgewater.—M. C. Shaw, L. W. Richards, Alfred B. Parker, Samuel Shaw, Simeon W. Keene.

Fall River.—Lemuel Pettee, John B. Albro, T. D. W. Wood.

Newton.—F. A. Dewson, E. A. Whiston.

Providence.—Thomas Hope, D. L. Daboll, Samuel Darling, Edwin C. Pierce, Thomas Hope, Jr.

Waltham.—John T. Prince, Joel Shedd, George Phinney.

Yarmouth.—Frederic Matthews, Chauncey Conant, Benjamin Hallett, Henry C. Thacher.

3. The reading of the Journal was, by vote, dispensed with.

4. The Secretary read the Orders of the Day.

5. The Chairman appointed as a committee to nominate officers, Rev. James Reed, Rev. John Westall, and Mr. F. A. Dewson.

6. It was voted that the election of officers be the first business after the noon recess.

7. The report of the Massachusetts New-Church Union was then read by its President, Mr. F. A. Dewson.

8. The need of contributions to the Fund for the Relief of Aged and Indigent Ministers, which was spoken of in the report of the Union, was considered. Rev. J. Reed and Rev. J. Worcester reviewed the history of the fund. Rev. S. M. Warren described the use of a similar fund in England.

It was voted that so much of the report of the Union as bore upon this Fund be referred to a committee to report a permanent plan of maintaining the Fund in the hands of a Board of Trustees.

Messrs. J. Worcester and Wm. J. Cutler were appointed on this Committee.

9. The Presiding Minister appointed as a Committee to take up the collection for the Union, Messrs. Dewson, Whiston, Kimball, and Robertson.

10. At half-past ten Rev. Wm. H. Mayhew conducted religious services, and delivered a sermon from MARK xi. 21 to 24.

11. The collection for the Union amounted to \$60.

12. The Roll was then called.

13. The Presiding Minister read, instead of a report, a paper suggested by what is said in n. 11 of the work on "The Divine

Providence" On the Need of Truth being conjoined to Good.
[See NEW JERUSALEM MAGAZINE for December, 1882.]

14. The Report of the Missionary Board was read.

15. The Executive Committee then presented its Report. After speaking of matters transacted, it requested that the subject of church-membership be continued in its hands. The request was granted.

16. The Committee of Ministers presented a report, recommending that certain changes be made in the Constitution, to make it conform with that of the General Convention as to the Ministry.

17. The proposed amendment of Section 4 was adopted.

18. The recommendation that the last part of the section be transferred to the By-Laws was adopted. The section will now read as follows:—

"The Ministers of the Association shall be all the ministers ordained, according to the rules of the General Convention of the New Jerusalem, in the United States of America, who reside within the limits of the Association."

19. The Committee also recommended that Section 8 be so amended as to read,—

"The General Pastor shall be an Ordaining Minister, and shall hold his office by a tenure similar to that of the pastor of a society. He shall have a general supervision over the affairs of the Association, shall have authority to call special meetings of the Association, to alter the time and place of the meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion."

20. It was moved that it be adopted.

21. The Secretary explained his reasons for moving that this and the remaining recommendations be referred to the Committee of Ministers for report to the next meeting.

22. After some remarks, Mr. Dewson moved as a substitute, that these amendments and the whole Constitution be referred to the Executive Committee. This substitute was accepted, and was then adopted.

23. Rev. James Reed called attention to the Report of the Union, and spoke of the work of a missionary character done by the Union, and of the need of further extending this work.

24. Mr. Dewson, President of the Union, reviewed its pecuniary condition, and described the uses performed.

25. A recess was then taken till two o'clock.

AFTERNOON SESSION.

26. The Committee on the Nomination of Officers made its report as follows:—

For Secretary.—Rev. Theodore F. Wright, Bridgewater.

For Lay Members of the Executive Committee.—Messrs. Joseph Pettee, Jr., Abington; David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, Luther Clark, Wm. J. Cutler, and George T. Hawley, Boston; Horace P. Chandler, C. T. Dunham, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; John B. Albro, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and H. C. Thacher, Yarmouth.

For Committee on Religious Education.—Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

27. It was moved and voted that the report be accepted, and the nominations confirmed.

28. The Committee on a plan for providing for the maintenance of the Fund for the Relief of Aged and Indigent Ministers made its report containing the following resolutions:—

Resolved, That a committee of three be appointed annually, to be called the Committee on the Fund for Disabled Ministers, whose duty it shall be to collect contributions for the Fund, and pay the same to the Treasurer of the Massachusetts New-Church Union.

Resolved, That the Union be requested to act as trustee for the funds so collected, or that may be bequeathed or otherwise contributed for this purpose, to make disbursements under the direction of the Missionary Board, and to report the condition of the Fund annually to the Association.

29. The resolutions were adopted.

30. Messrs. Wm. J. Cutler, E. A. Whiston, and R. C. Kimball were appointed as this Committee.

31. The Report of the Union was then further considered, and remarks were made by Rev. Messrs. W. Goddard, Jr., Hinkley, and T. F. Wright.

32. It was then voted that the report be printed with the JOURNAL.

33. Rev. J. Reed, of the Committee on Nominations, offered the following preamble and resolutions, which were adopted by a rising vote:—

WHEREAS, Since our last meeting Mr. Thomas Almy, of Fall River, has been removed to the spiritual world,

Resolved, That this Association hereby records its high appreciation of his character, and its grateful acknowledgment of his quiet but useful service to the Church.

34. Charles H. Drew, Esq., then read an essay on the "Organization of the Church." [See NEW JERUSALEM MAGAZINE for December, 1882.]

35. Rev. John Worcester, Rev. T. F. Wright, Rev. W. Goddard, Jr., Rev. T. O. Paine, and Rev. S. M. Warren discussed the topics of the Essay.

36. On motion of Rev. James Reed, it was voted that the next meeting be held in Boston on the day of the Annual Fast.

37. A copy of the Essay, for publication in the NEW JERUSALEM MAGAZINE, was requested by vote.

38. It was moved and carried that the Executive Committee take such action as may seem advisable, in regard to the appointment of an assistant missionary.

39. Adjourned.

T. F. WRIGHT,
Secretary.

OFFICERS OF THE ASSOCIATION.

Presiding Minister. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, J. P. Perry, James Reed, T. O. Paine, John Worcester, C. A. Dunham, S. M. Warren, W. H. Hinkley, Charles Hardon, T. F. Wright, W. H. Mayhew, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, Jr., D. V. Bowen, J. E. Werren, and J. S. David.

Lay Members of Executive Committee.—Messrs Joseph Pettee, Jr., Abington; David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, Luther Clark, Wm. J. Cutler, and George T. Hawley, Boston; Horace P. Chandler, and C. T. Dunham, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; John B. Albro, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and H. C. Thacher, Yarmouth.

Committee on Religious Education.—Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

OFFICERS OF THE UNION.

President.—Mr. Francis A. Dewson, Newton.

Secretary.—Mr. Arthur Burnham, Boston.

Treasurer.—Mr. Albert Cushman, Brookline.

Directors.—Messrs George B. Davis, H. P. Chandler, George Ropes, J. A. Thompson, Boston; R. M. Pulsifer, Newton; S. M. Warren, Roxbury; Lyman Clark, Brockton; Albert Mason, Brookline; Charles Harris, Boston.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association; Rev. S. M. Warren, Messrs. Francis Phelps, F. A. Dewson, Albert Mason, and E. A. Whiston, on the part of the Union.

REPORTS OF SOCIETIES.

REPORT OF THE PRESIDENT OF THE MASSACHUSETTS NEW-CHURCH UNION.

DURING the past six months very little of new or unusual interest has occurred in the affairs of the Union. The summer months bring to the rooms a few visitors from other associations, whose presence is always welcome, and from whom some new intelligence, and some quickened sense of sympathy with the more distant societies in the Church, instil an influx of fresh life, which has a stimulating and inspiring influence for those who come in contact with it, and, through them, becomes of service to our own general body.

During these months, too, the Missionary Board is enabled to enlarge to some extent the sphere of its action, and to carry on its operations with something more of vigor than during the more busy portion of the year, when the thought and work of most active ministers and laymen is necessarily concentrated upon the duties nearest to home. With a regard for the opportunities offered by the ministerial vacations and other facilities for missionary effort open to us at this season, the Board asked, and the standing committee, without hesitation, voted, an appropriation of \$500 for these uses, an account of which is contained in the report of the Board.

With these exceptions the activity of our work appears to slacken during the summer time, the number of meetings and the number of visitors being decidedly less than during the fall and winter months, the latter decreasing from 744 in March, to 250 in August. This season of comparative rest, however, gives needed opportunity for much quiet work, which at other times is hindered by the frequent interruptions.

Our April report mentioned efforts which we were making to keep in communication with the isolated receivers within the bounds of the Association. Circulars have, during the summer, been sent to over one hundred such persons, asking for information as to their connection with and interest in the Church. Several very interesting letters have been received in answer to

these circulars; they are kept on file, and the names and residences of the writers entered in a book for the use of any who may make a missionary tour, and for general information. It is hoped that those who have not already replied to the circular, will do so. It is our intention to communicate with such persons at least once a year, and to add to the list the names of all who may be brought to our notice.

It may not be generally known that our Free Circulating Library is available for any and all persons within the limits of the Association, without the necessity of a personal visit to the rooms. Any work of Swedenborg, or collateral writing of the Church, will, on application and payment of postage, be sent to a person who is known to us or who may be properly introduced, and may be kept for the term of six weeks. Such books are also kept on sale at the lowest rates, and may be ordered by mail. A catalogue and price-list will be furnished on application.

It will be seen by reference to the JOURNAL of October, 1881, Minute 35, that the Committee was requested to furnish a list of such books as have been recommended for Sabbath School libraries by the Sabbath School Association. These lists, embodied in the reports to that Association for eleven years past, were found to be quite extensive, and the preparation of such a list, with titles and prices, a matter involving much labor. It is, however, nearly ready, and will comprise about six hundred books. Arrangements with publishers will enable us to supply these books to libraries at a liberal discount, and to receive from their sale, we trust, sufficient compensation for the expense incurred in printing the catalogue.

A few years ago the Association inaugurated a subscription to a fund for the relief of aged and needy ministers. This fund was placed in the care of the Union for disbursement under the direction of the Missionary Board. It was long since exhausted, and its renewal has been neglected by the Association, though referred to in our last report. The necessities of the case have, however, induced the Committee to continue to advance the sums needed. More than \$250 now stands to the debit of this fund on our books. As it is a matter somewhat apart from the general uses of the Union, it should receive immediate and special attention at this meeting of the Association.

The question of paying the expenses of delegates from this Association to the General Convention, was considered at the

last two meetings of this Association; and, such a plan being adopted, the practical conclusion thereof was referred to the Standing Committee.

Six ministerial and six lay delegates, only, attended the Convention at Chicago in May last, from this Association. It was found impossible to obtain any commutation of expenses, and none of the delegation were otherwise provided for; the sum required, therefore, was a considerable one, amounting to \$991.45. This was raised by special subscriptions in

Boston	\$615.00
Newton	166.45
Yarmouth	95.00
Bridgewater	50.00
Bröckton	40.00
Lancaster	20.00
Elmwood	5.00
Total	<u>\$991.45</u>

More could have been obtained if needed, and the experiment seemed satisfactory in all its results.

Since our last report, the sum of \$8,500 has been paid upon the mortgage on the Union Building, and \$9,500 still remains unpaid. Interest upon this last sum has been reduced to four and one-half per cent. per annum, and we hope to make further payments year by year, until the whole debt is removed. The sum paid was obtained from the sale of \$5,000 in railway bonds, heretofore held as investment for several trust funds, which bonds were sold at a profit of over \$400; to this was added such uninvested cash as was at the time available, and could be spared.

In making this payment we have, however, only changed the investment of certain funds already in our care, and have not made use of surplus funds contributed for current expenses. Such surplus as was shown by the annual account has, as is usual during the first six months of the year, become absorbed by the excess of expenditures over receipts.

The contributions, by means of which the larger part of our expenses are to be met, come in slowly, and are mainly made up at the very end of the year. By this method we are much embarrassed during several months of the fall, and have always to

borrow temporarily, either from the Treasurer or elsewhere. A gradual acceleration of the time for making such collection in societies would afford us great relief, and seems especially needed, at this season, from the fact that we no longer hold available securities which can be used as collateral for such loans.

We trust we may depend upon an amount in contributions at least equal to that collected last year, inasmuch as in several respects larger appropriations have seemed to be demanded. The ordinary running expenses of the rooms are in no wise increased, but larger sums are needed for the Missionary work, General Convention Assessment, and to make up the losses upon the Magazines.

New arrangements with tenants of our building insure to us a considerable increase of income from rents, a part of which will accrue the present year, while for the succeeding years we have reason to expect a quite large accession to our means.

The business aspect of the two Magazines has experienced but slight change—very little variation being perceptible in the subscription-lists—except that they now represent mainly paying, rather than delinquent subscribers.

Respectfully submitted.

FRANCIS A. DEWSON,

for the Massachusetts New-Church Union.

REPORT OF THE MISSIONARY BOARD.

THE Missionary Board, the members of which are chosen in part by the Executive Committee of the Association, and in part by the Standing Committee of the Union, has held four meetings, at all of which the Presiding Minister read written reports of his work. He has continued to visit certain small societies and circles at regular times, has made many single visits to places where his services were sought, has spent two days of each week at the Rooms in Boston, for the purpose of meeting persons seeking his advice, and has also, by correspondence and conversation, done many useful acts, of which mention has been made in his monthly reports.

A portion of his work was in the Theological School, on account of the absence of its President, Rev. John Worcester, but this does not properly come into our report.

He has also attended a number of funerals and other occasional services, and of these no mention need be made here.

Among matters which have received the attention of the Presiding Minister and of the Board, were the arrangement by which Mr. W. H. Alden, a theological student, has acted as reader at Mansfield; the agreement between the Pawtucket Society and the Union, which has given that society, long without a settled minister, the services of Rev. D. V. Bowen; the suggestions to be made to the Springfield Society, which seems now to be in a promising condition; the endeavor to develop the circle at Scituate, where Miss Eliza Jenkins formerly lived; and especially the employment of some of the ministers, during their vacations, for the purpose of aiding some small societies and circles.

To this last subject the Board has devoted much thought, and has availed itself of an appropriation made by the Union, to be expended in connection with contributions from the persons benefited. These missionary services were conducted by Mr. Pettee, Mr. Mann, who spent several weeks in this vicinity, Mr. Hinkley, and Mr. Warren Goddard, Jr.

Mr. Pettee, in addition to his usual places, preached at Marshfield, Cataumet, and elsewhere, holding in all several services. Mr. Mann preached three times at Kingston, and once at Mansfield. Mr. Hinkley made two visits each to Mansfield and Kingston, and went once to Ocean Spray. Mr. Goddard preached four times at Mansfield.

Other ministers held services during vacation, but they were not arranged for by the Board, and were not compensated. The services held by Mr. Reed at Cohasset are well known, as well as those held at North Conway, New Hampshire, by Rev. John Worcester, and, in his absence or sickness, during portions of the last two seasons, by Mr. T. F. Wright. Rev. John Goddard and Rev. H. E. Goddard also held services at Monument Beach.

It is hoped that the Board may receive, another year, reports from all who hold services of a missionary character, so that they may be recorded and reported to the Association.

The interest developed at Kingston has been so satisfactory

that Mr. Pettee has been there three Sundays in September, and has administered the ordinances of the Church. It is now hoped that ministerial services can be held there once a month during the winter.

In closing, the Board would say that it regards its work as of the first importance to the development of the Church in our territory. It desires to urge upon the societies to contribute freely to the Union, by which the necessary expense of such work is largely met; and it asks that all societies, circles, and isolated persons, who wish for such services, will make their wants known.

Respectfully submitted.

T. F. WRIGHT, *Secretary*.

REPORT OF THE EXECUTIVE COMMITTEE.

THIS committee would report that it has held meetings on the 17th of April and 2d of October, and has attended to the duties assigned to it. Having been instructed so to do, it elected thirty persons as the delegation from this Association to the General Convention in Chicago, selecting first the Pastors and Ministers of Societies, which made about one-third of the number, and then choosing the remainder by the use of a marking-list. The result of this experiment, in connection with which the Standing Committee of the Union opened a subscription for paying the expenses of the delegation, was altogether satisfactory, and would certainly warrant the further employment of the plan when the Convention meets outside the limits of our Association.

The committee has given thought to the subject of reports from the societies to this body. They desire to have these reports first receive the approval of the societies, so that they may be full, correct, and authentic. They are also considering the statistics to be reported, in view of the need of exactness, and with reference to their value to those who consider them now, or may refer to them in future. But a decision on these points has not been reached, but will probably be reported to your next session.

Some proposed new by-laws in regard to membership, which were referred back to this Committee, have received attention, but a continuance of the subject in our hands is requested.

This Committee, as the executive of the Association, has charge of its affairs in the interim of its meetings, and so of the periodicals published under the auspices of the Association. The immediate charge of the Magazines is in the hands of a small committee jointly appointed by this Committee and by the Standing Committee of the Union. But in order to have a full expression of opinion on the subject, our Committee has considered a proposition made by Rev. T. F. Wright, Editor, that the numbers of the *New Jerusalem Magazine* be enlarged by eight pages, and be rendered more valuable and interesting, if practicable. The following resolution, after full consideration, was adopted in our Committee:—

“*Resolved*, That this Committee highly appreciates the services of Rev. T. F. Wright as Editor of the Magazine, and would express the hope that the publishers will find means of carrying out his plans for its improvement.”

The Committee on the Magazines will also consider some matters connected with the same periodical, and will report to us at our next meeting.

The request that the subject of membership be continued in its hands is the only matter in the report of the Committee requiring your direct action.

Respectfully submitted.

JOS. PETTEE, *Chairman.*

REPORT OF THE COMMITTEE OF MINISTERS.

THE Committee of Ministers has held meetings monthly, except in August; and, though no subject was specially committed to it at the last session of Association, the Committee has had much to consider. Indeed there is some desire that the Committee should hereafter meet more often; and it is true that at present there are on its docket for consideration several subjects of much practical importance. Among matters which have received attention, are the Revised New Testament, the improvement of the Ministers' Conference, the revelation to the Africans, the advisability of continuing to license laymen not preparing for the ministry, and

others; but the principal subject has been the order of the Ministry. This subject, both before the session of Convention, when much thought was given to the question, What is the true and useful order? and since that meeting, has been carefully considered. It was necessary, after the Convention had by unanimous votes adopted new rules on this subject, that the Committee should consider what action should be taken by our Association to bring its Constitution into harmony with the new provisions of the larger body.

The Committee is not as yet ready to make a full report on this subject, but submit the following changes in the Constitution, which have been unanimously agreed upon in the Committee:—

In Section 4 omit such words in the first, second, and third lines as will leave it in this form:

“The Ministers of the Association shall be all the ministers ordained according to the rules of the General Convention of the New Jerusalem, in the United States of America, who reside within the limits of the Association.”

The last part of the present section it is proposed to place in the By-Laws.

For Section 8 the Committee would substitute the following:—

“The General Pastor shall be an Ordaining Minister, and shall hold his office by a tenure similar to that of the pastor of a society. He shall have a general supervision over the affairs of the Association, shall have authority to call special meetings of the Association, to alter the time and place of its meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.”

The last part of Section 8 as to the Secretary's duties may be omitted.

In Section 10 and elsewhere, change “Presiding Minister” to “General Pastor.” Also in Section 10 omit the words “licensing of preachers,” “Pastors and Missionaries or,” and “of the first grade,” so that it will read “on all matters relating to the ordination of Ministers and the institution of Societies.”

These changes are recommended for adoption by the Association.

Respectfully submitted.

JOSEPH PETTEE, *Chairman.*

T. F. WRIGHT, *Secretary.*

CONSTITUTION AND BY-LAWS

OF THE

MASSACHUSETTS ASSOCIATION.

CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contooscook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be all the Ministers ordained according to the rules of the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Executive Committee shall consist of the Committee of Ministers and of one lay member from each Society with an additional member for every one hundred members of a Society, which lay members of the Committee shall be elected annually. It shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

11. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

12. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

13. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Convention.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.

